

THE CATHOLIC SCHOOL *Journal*

Volume 58

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December, 1958

Contents

Your Journal

A Happy Christmas to all readers of the CATHOLIC SCHOOL JOURNAL! You will receive this December issue in time to use the Christmas features it contains. To give you plenty of time for planning, we published most of the Christmas program material in November — some of it appeared in October.

You can make good use of the articles in this issue on religion, home economics, science, dramatics, arithmetic, social studies, etc., while you are planning your second semester — and we know that you will welcome the management section devoted to adult education.

You are welcome to a copy of the index to the CATHOLIC SCHOOL JOURNAL for 1958. Just send a postal card request for it to us at 400 N. Broadway, Milwaukee 1, Wis.

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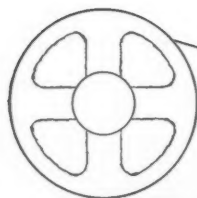
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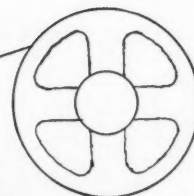
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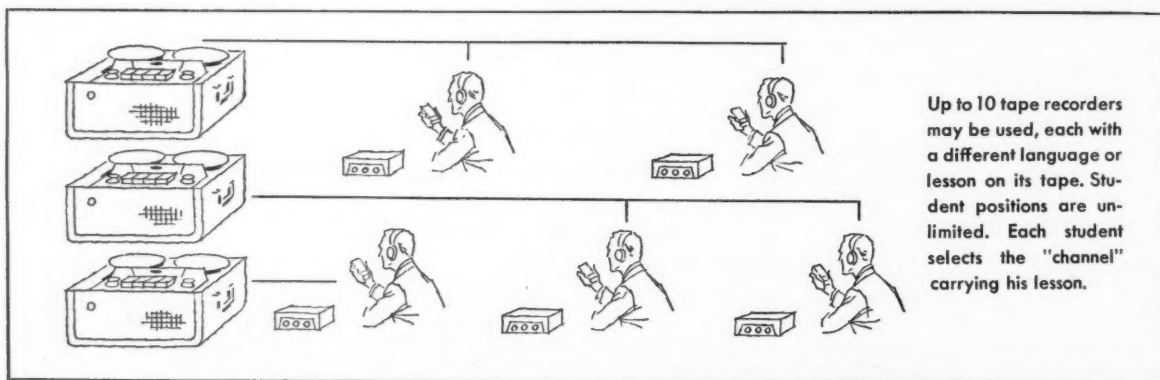
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Evaluation of Audio-Visual Aids

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Gateways to the Mind

16mm. color film—1 hour (seen on CBS-TV October 23, 1958) Available free from the Bell Telephone Companies.

Tells the story of what scientists have learned about the human senses. Shows how we receive stimulations through our senses, transmit them as electrical impulses to the brain for possible action, and store them in our memory for future reference. This story of what really happens when we see, hear, taste, smell, and feel is dramatically presented through the blending of action, explanatory animation, and documentary film. Dr. Frank Baxter acts as narrator and guide for this adventure in science. Previous science programs produced by the Bell Telephone Company and similarly available are *OUR MR. SUN*, *HEMO*, *THE MAGNIFICENT*, and *THE STRANGE CASE OF THE COSMIC RAYS*.

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How past experiences condition the interpretation of new sensory impressions. . . .

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How the human senses work together relaying information to the brain. . . .

How reflex action protects us from harm. . . .

And other dramatic sequences that combine to give man a greater understanding and appreciation of his sensory system.

TELEVISION AS A LEARNING TOOL

Learn Physics by TV 6:30—7:00 a.m. Monday Through Friday

Many high school science teachers, college students, and others throughout the nation are taking advantage of this unique and convenient opportunity to update their understanding of recent scientific progress.

By Ella Callista Clark, Ph.D.

Editorial Consultant on Audio-Visual Aids

This nationwide TV course in atomic age physics is being presented over the National Broadcasting Company network for two semesters, beginning October 6 and continuing through June 5. The program is known as the "Continental Classroom."

The course, to be offered for credit through the auspices of many local colleges and universities, is being telecast from 6:30 to 7:00 a.m. (in each time zone) Monday through Friday. This marks the first time in the history of mass communications that a course for college credit has been offered on a nationwide basis.

The national teacher is Dr. Harvey E. White, professor and vice-chairman of the department of physics at the University of California in Berkeley. Other internationally known scientists will serve as guest lecturers. Dr. White, a physics teacher for more than 30 years, has written five college texts. In addition to his teaching, Dr. White has served as an International Research Fellow in Berlin and has directed research for the National Defense Research Committee, the Office of Scientific Research and Development, and the Manhattan Project.

Sponsors of the course include The American Association of Colleges for Teacher Education, the Fund for the Advancement of Education, and NBC consultants for the series include Dr. Mark Zemansky, chairman of the department of physics at City College of New York; Dr. Henry Semat, professor of physics at CCNY; and Dr. Vernet E. Eaton, professor of physics at Wesleyan University, Middletown, Conn.

Lessons during the first semester will be devoted to those aspects of physics necessary for an understanding of nuclear physics: kinematics, light, dynamics, electricity, magnetism. In the second semester, emphasis will be on nuclear and atomic physics. Not only will demonstrations and experiments be an integral part of the course, but TV presentations will be supplemented by periodic tests, textbook assignments, and out-of-class activities.

Under the direction of Dr. Edwin P. Adkins, national co-ordinator, local college

and university personnel will implement the program on their own campuses. Participating colleges and universities may utilize the network program at no cost and may charge regular tuition fees for those registering for credit. The AACTE recommends that a minimum of three hours of credit be given each semester; however, the amount of credit a college or university offers will be determined locally.

Both educators and scientists have expressed enthusiasm for the project. "Today is a time in history when the improvement of science education is vital," according to Dr. Harvey M. Rice, president of the AACTE; "It is also a time when classrooms and teachers are in short supply. By utilizing television—a medium that has proved its educational worth—the practical problems involved in the process of up-dating science teachers are by-passed."

It is anticipated that in addition to teachers-in-service, the course will appeal to a large number of college students, gifted high school pupils, engineers, and others who wish to increase their knowledge of nuclear physics.

For information concerning which institutions in your vicinity offer credit for this TV presentation, "Continental Classroom," write to: E. P. Adkins, NBC Co., 30 Rockefeller Plaza, New York 20, N. Y.

Bold Journey

BOLD JOURNEY—(television program) is seen on ABC-TV on Monday, 7:30 p.m. in the Milwaukee area. Consult newspaper listings or TV Guide for time elsewhere.

BOLD JOURNEY is a weekly documentary film series which takes viewers to various parts of the world for an interesting glimpse at faraway lands. The films are made and narrated by scientists and explorers who have made expeditions to these distant places.

Many classroom teachers recommend **BOLD JOURNEY** for family viewing as well as for adults. Besides, when seen by the entire family, it makes possible a shared experience and helps parents to gain a better understanding of subject matter which their children learn in school. However, many teachers, although they recommend certain programs, refrain from requiring children to view any TV program. Some homes, for example, have no TV sets, occasionally because parents feel that TV would diminish their family togetherness

(Concluded on page 6)

Audio-Visual Aids

(Concluded from page 5)

and introduce numerous other unwelcome problems into their homes.

However, used advantageously and judiciously, such a program as **BOLD JOURNEY** may well be a stimulus to wider reading on a voluntary basis. With increased impetus toward children reading on their own initiative, some of our reading problems may well diminish.

TV travel programs and other enriching activities may be used also as a spring-

board in encouraging parents to display and use maps and even a globe in the home. This interest may result also in at least a small home library which parents and children can use to mutual advantage. Since the child spends the greatest part of his time under the auspices of the home, his education during that time is of utmost importance to all of us.

Teachers Guides for **BOLD JOURNEY** are available free from Ralston, TV—Education Dept., P.O. Box 339, New York 19, N. Y. Each guide gives a synopsis of the film, teaching suggestions before and after viewing, a brief glossary, and a bibliography.

OTHER TV PROGRAMS OF INTEREST TO STUDENTS, PARENTS, AND TEACHERS

NBC KALEIDOSCOPE, is scheduled as a new TV series opening Sunday, November 2, 5:00 p.m., eastern standard time. This first program, **SUBWAY TO FREEDOM** examines the current problems of people living inside the Iron Curtain, focusing on the refugees forced out of Communist East Germany.

OMNIBUS opened its seventh consecutive year on Sunday, Oct. 26 (NBC—TV, 5 p.m., eastern standard time) and will be seen on alternate Sundays thereafter. The premiere program dealt with the recurrent controversy of "Capital Punishment." This full-hour program dramatized inspection of society in its perplexing role of executioner. This was an unusual treatment which included a look at the various methods by which the state has exacted the death penalty from criminals convicted of certain crimes. Guiding **OMNIBUS** viewers through the various aspects of this complex and important subject was Joseph N. Welch, the American trial lawyer who previously impressively narrated features on **THE CONSTITUTION** and **AMERICAN TRIAL BY JURY**.

TWENTIETH CENTURY, a CBS—TV documentary program returned to the air Sunday Oct. 26 with part one of the **RED SELL**, describing the Soviet Union's propaganda methods. Narrated by Walter Cronkite of CBS, **TWENTIETH CENTURY** promises to provide a valuable means of updating our information on items of current concern.

CAPTAIN KANGEROO a CBS—TV program seen each day Monday through Friday at 8:00 a.m., central standard time, is perhaps the only excellent TV show designed especially for young children. Not only is it entertaining, but it also teaches much very worthwhile information and at the same time suggests good learning activities for the young child.

New Books of Value to Teachers

Occupational Literature

1958 edition. By Gertrude Forrester. Cloth, 603 pp., \$6.50. H. W. Wilson Company, New York 52, N. Y.

This book brings up to date the annotated bibliography first prepared by Dr. Forrester in 1954, and includes some 3000 references including pamphlets, magazine articles, and books. It should prove to be an important tool for anyone engaged in helping young people explore the possibilities of occupations available in the United States, ranging from such widely separated kinds of work as Able Seaman to Zoologist. The book is a must in any institution which has an efficient guidance program.

(Continued on page 8)

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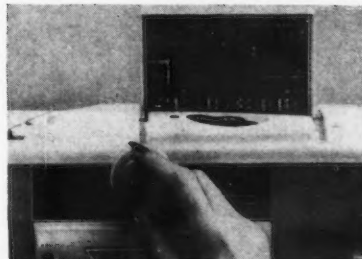
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New Books

(Continued from page 6)

BOOKS FOR CHILDREN

Chaplain in Gray: Abram Ryan

By H. J. Heagney. Cloth, 190 pp., \$2.50.
P. J. Kenedy & Sons, New York 8, N. Y.

Details of the life of Father Abram Ryan, poet priest of the Confederacy, have always been difficult to find. Evidently the author of this book suffered from the lack of them. Certainly the Father Ryan that emerges from the story might well be called the "Gray Ghost" for he is formless and colorless.

This is one of Kenedy's American Background Books for readers aged 10 to 15. This reviewer doubts that many 10 to 15-year-olds are going to thrill to the story. It lacks life and conviction.

Incidentally, there is a curious typographical error on page 143, where "The colonization of the Japanese martyrs" obviously should read "the canonization of" etc.

The Man Who Discovered the Amazon

By Ronald Syme. Cloth, 192 pp., \$2.75.
William Morrow & Co., Inc., New York 16, N. Y.

The explorations of the Upper Amazon in the sixteenth century is a story of heroism and extreme hardship. It is a story of privation and death and cruel warfare between the Indians and the explorers. The author has made the most of the unpleasant story in language and pictorial treatment. The book is well adapted to children between the ages of 10 and 14 years.

Christian Childs Stories

Cloth, 30 pp., 50 cents each. The Bruce Publishing Co., Milwaukee 1, Wis., 1958.

Before Jesus, by Sister M. Clara. Here is a child's story of the creation of the world and man; the fall of Adam and Eve; Noah's ark; and other important events (including the birth and marriage of Mary) which preceded Christ's birth.

God is Everywhere, by Rae Oetting. Written with a catchy lyrical style and beautifully illustrated in color. A walk in the woods provides many an occasion to note the wonders of God and the ways in which He provides care and protection for all of His creatures.

Above the Blue, by Mary Catherine Rose. Bright, twinkling little stories about heaven's little people—the very young angels and saints. The stories indicate that the little people of heaven have their parties and fun and plan surprises just like the little people of earth. The amusing little tales will be loved and understood by even very young children and perhaps bring forth a chuckle, or two, from the grownups. A fine addition to every child's library.

My Little Book of Feasts, by Alvin J. Schumacher. This little book sketches a few of each month's feasts and includes the subject to whom each month is dedicated.

Brother Dutton of Molokai

By Howard E. Crouch. Cloth, 154 pp., \$2.
The Bruce Publishing Co., Milwaukee 1, Wis., 1958.

A vivid biography of Ira B. Dutton, "Brother Joseph." The early life of Brother Dutton is treated with discretion where necessary, yet is described as fully as is needed for this biography. The valor, bravery, and

(Continued on page 74)

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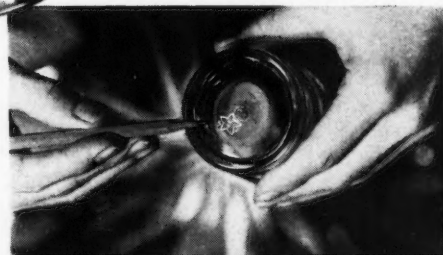
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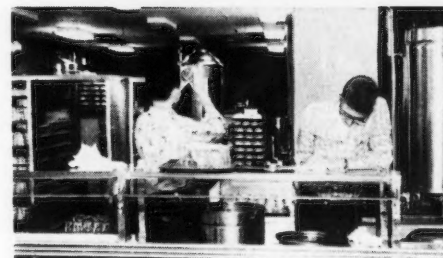


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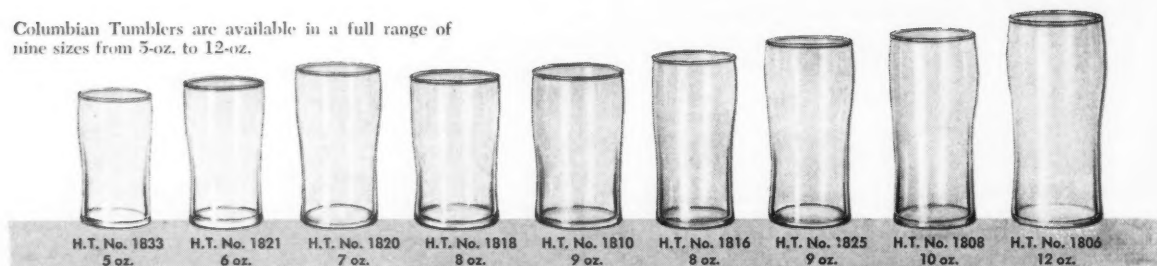
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The CHRISTIAN IMPACT in Teaching

By Sister M. Agnes, S.C.L.

St. Mary College, Xavier, Kans.

A characteristic of Catholic education which distinguishes it from all other systems is the practical unanimity of its adherents, from the earliest days to the present, on its basic principles—the *what* and *why* of education. The ultimate aims of Catholic education have remained the same. Pope Pius IX expressed these aims in one of his encyclicals:

The Aims of Catholic Education

"Hence the Church was founded by her Divine Author, as the pillar and ground of truth, in order to teach the Divine Faith to men, and keep whole and inviolate, the deposit confided to her; to direct and fashion men in all their actions, individually and socially, to purity of morals and integrity of life, in accordance with revealed doctrine."¹

And Pius XI voiced the same aims:

"The proper and immediate end of Christian education is to co-operate with Divine grace in forming the true and perfect Christian. . . . For the true Christian must live a supernatural life in Christ: 'Christ who is your life,'² and display it in all his actions.

"For this reason Christian education

takes in the whole aggregate of human life—physical and spiritual, intellectual and moral, individual, domestic, and social—not with a view of reducing it in any way, but in order to elevate and perfect it, in accordance with the example and teaching of Christ.

"Hence the Christian, the product of Christian education, is a supernatural man, who thinks, judges, and acts constantly and consistently in accordance with right reason, illumined by the supernatural light of the example and teaching of Christ—in other words, the true and finished man of character. For character is the constant following of the eternal principles. And on the other hand, there can be no full justice except in giving God what is due to God, as the true Christian does."³

A New Way of Life

The reason for the unanimity in educational theory is that Christianity came into the world as a new Gospel, as a new way of life. As Dawson says, "Christianity literally called a new world into existence, to redress the balance of the old."⁴

¹Pius XI, "The Encyclical on Christian Education," *The Catholic Mind*, Vol. 28, No. 4 (Feb. 14, 1930), pp. 88-89.

²Christopher Dawson, *Religion and the Modern State*, N. Y. (1927), p. 298.

Christ, the Founder, gave to mankind a more sublime conception of the meaning and purpose of life than had ever been formed by the sages of antiquity. Christ gave to the world a new philosophy, one that furnishes for the first time definite answers to questions that had agitated the minds of men from the dawn of history. Children in our Catholic schools learn these questions and their answers in the very beginning of their education: "Who made you? Why were you created? What must you do to get to heaven? How can you do these things?"

Christ gave man a purely spiritual religion. He defined the nature of man as a creature of God, composed of body and soul and destined for immortality: "Fear ye not them that kill the body, and are not able to kill the soul; but rather fear him that can destroy both soul and body in hell."⁵

He declared man to be a free personality: "And the truth shall make you free."⁶

He advanced a new conception in which

⁵Mt. 10:28.

⁶Jn. 8:32.

¹Pius IX Ep. *Quum non sine*, July 14, 1864.

²Col. 3:4.

all men would be united under the Fatherhood of God: "I am the true Vine; and my Father is the husbandman."⁷ "As long as you did it to one of these my least brethren you did it to me."⁸ "Judge not, and you shall not be judged."⁹ "Forgive and you shall be forgiven."¹⁰

He defined in brief the obligations of men toward civil authorities: "Render to Caesar the things that are Caesar's and to God the things that are God's."¹¹

He teaches men to have confidence in God: Your hairs are numbered, the sparrows are fed, the lilies are made beautiful but He has more solicitude for man: "Come to me all you that labor and are burdened, and I will refresh you."¹²

In the Sermon on the Mount, Jesus gave us an entirely new philosophy. He went up into a mountain and sat down; and His disciples with Him. The multitude placed themselves around Him, and along the sides of the mountain waiting in respectful silence until He commenced to speak. Then He taught them:¹³ In the Beatitudes in the Sermon on the Mount, our Lord proclaimed the ruling maxims of His kingdom. It was a new discourse coming straight from heaven. These maxims are in direct contrast to the maxims of the un-Christian world. "In the world reign supreme the lust of the eyes, the lust of the flesh, and the pride of life."¹⁴ The children of the world say, "Come let us enjoy the pleasures and good things of earth. Do not deny your senses. Give free scope to your passions and desires. Allow no one to injure you. Take revenge. Have no thought for the needs of others. Let each man look out for himself. Eat, drink, and be merry and enjoy the good things of the earth." He who follows these maxims certainly is not a follower of Christ. Christ spoke on the great responsibility of the Apostles as leaders and trustees of His law. The moral law is a perfect law because it forbids evil thoughts as well as evil deeds.

Christianity in Subject Matter

What then is the impact of Christ's teaching on subject matter? His teaching can be impacted in every lesson. Literature would be a case in point. There is scarcely a gem of poetry which does not contain the philosophies of Christ. For example:

All things bright and beautiful
All things great and small
All things wise and wonderful
The Lord God made them all.¹⁵

⁷Jn. 15:1.

⁹Lk. 6:37.

¹¹Mt. 22:21.

⁸Mt. 25:40.

¹⁰Lk. 6:37.

¹²Mt. 11:28.

¹⁴Frederick Justus Knecht, *A Practical Commentary on Holy Scripture* (1910), p. 470.

¹⁵Cecil Francis Alexander, *The Creation* (1934), p. 286.



Cut-out by Erika Eid

In "The Vision of Sir Launfal," the lessons of Christ are numerous, but the final one is a summary of all — charity.

Not what we give but what we share
For the gift without the giver is bare.
He who gives himself with his alms feeds three,
Himself, his hungering neighbor, and Me.¹⁶

In Longfellow's "The Builders," we find the doctrine of the omniscience of God:

In the elder days of art
Builders wrought with greatest care
Each minute and unseen part
For the gods see everywhere.

Think not because no man sees
Such things will remain unseen.

And the philosophy of sufficient cause in the same poem:

Nothing useless is, or low
Each thing in its place is best
And what seems but idle show
Strengthens and supports the rest.¹⁷

And what about history?

"In Catholic education, tradition holds a place that is not accorded to it in other systems: In fact, it holds the rank of *basic principle*. Catholic pedagogy builds intentionally and systematically on the foundations of tradition; it upholds the historical continuity of the work of education. The reason is clear. For Catholic education is itself largely tradition; to break with the past would be to deny its own character. Certainly no one will question the fact that Catholic education has played a dominant role in the history of the past two thousand years."¹⁸

¹⁶James Russell Lowell, *Vision of Sir Launfal*.

¹⁷H. W. Longfellow, "The Builders," *Longfellow's Complete Poems* (1883), p. 130.

¹⁸Pius XI, "Christian Education of Youth," pp. 9-10.

And in dramatics the impact is the same. For choral reading what more wonderful musical selections could you find than some of Christ's parables (the Good Shepherd, the farewell speech of Jesus at the Last Supper)? Every line is music and children grasp its beauty quickly. What other melodious selection for choral reading could you find equal to St. Paul's Charity? "Charity is patient, is kind . . . is not puffed up."¹⁹ All of Christ's teaching is summed up in those eighteen verses and the children memorize them more quickly than they do their tables. I have tried it and I know.

Christ proclaimed the existence of eternal Truth and made clear how men were to attain it. "You are my friends, if you do the things that I command you."²⁰ Love your enemy, do good to those who hate you and calumniate you. Love your neighbor as yourself; love God above all things. All this can be taught through the Bible, literature, history, and science. The impact of Christ in science cannot be measured for He is in every insect, plant, tree, and animal. All speak of the wonders of God.

For Soul and Body

In teaching hygiene we also have a Christian impact. Pupils must be made to realize that man is an organic whole, a union of physical and spiritual elements, a body and soul, and that this union is so intimate that the welfare of the body cannot be preserved without attention to the welfare of the soul. "Not on bread alone doth man live"²¹ is applicable not only to the moral but also to the physical health as well. In the atmosphere of the spiritual life there is warmth and light, beneficial to soul and body alike. Moral health and spiritual health go hand in hand. Health is something that has to do with the whole man and so it comes under Christian education.

Industry, temperance, chastity, self-confidence, courage, self-mastery, and good humor are important factors in maintaining health. And in each of these virtues we can find a counterpart in the life of Christ. Concerning each we can find some praise in Christ's teaching: "Blessed are the clean of heart . . . Blessed are the merciful . . . Blessed are they who suffer."²² "Have confidence, I have overcome the world."²³ "Because thou hast been faithful over a few things, I will place thee over many things."²⁴

All these lessons taught first during the religion period by means of the New Testament as a text, carried over to the litera-

¹⁹1 Cor. 13:1-13.

²⁰Jn. 15:14.

²¹Mt. 4:4.

²²Mt. 5, 6, 7.

²³Jn. 16:33.

²⁴Mt. 25:21.

ture, history, and science classes and taken to the homes of the children by the children themselves make a vast difference in the philosophy of the neighborhood. Christ left no room for doubting. He established a certainty with regard to three things: the nature of man, the nature of society, and the nature of truth itself upon which, as a certain writer says, "educational theory and practice must be based."²⁵ As a climax to His teaching, the Saviour gave up His life to seal with His blood the New Covenant, and, arising from the dead, He commanded His Apostles to go and teach *all* nations *all* the doctrines He had imparted to them. What these doctrines were, so minutely detailed, the teaching Church which Christ established, well knew, for in His daily converse with His disciples for more than three years Jesus taught them the truths He had come to reveal, clarified their thinking concerning these truths, and, that there might be no misunderstanding of His message, He promised to send the Holy Spirit who would teach them all things and bring all things to their minds just as He Himself had taught them, and He assured them: "Behold I am with you all days, even to

the consummation of the world."²⁶ The task of teaching the world would have been impossible but for this permanent abiding of Christ with His appointed teachers.

A Philosophy of Education

The philosophy of life which the Apostles received from Christ and transmitted to their disciples was at the same time a philosophy of education. For Christianity is essentially an educational religion and the doctrines of the Church in themselves educative.

The Apostles and their successors did their Master's bidding well. It is because of their faithfulness to their commission that we Catholic teachers can feel so sure of ourselves and find courage to push against the greatest difficulties in order to carry these doctrines unchanged to the next generation. Our only regret is that so many good people do not know the truth as the Master taught it. False teachers have arisen, just as Christ had foretold, and have led many astray. It is our duty to pray and work so that in the end "there shall be one fold and one shepherd."²⁷

²⁵Thomas Woody, "Clio and the Teacher," *School and Society*, Vol. 39 (1934), p. 323.

²⁶Mt. 28:20

²⁷Jn. 10:16.

Mental rickets? Intellectual anemia?

The only sure cure lies in

Intellectual Discipline

By Sister M. Florence, O.S.F.

Central Catholic High School, Toledo 8, Ohio

Our American system of education is basically sound. It is our students, and not our system, who need discipline and re-direction. Students must commit themselves to rigid study of fundamentals. It is distressing that 50 per cent of our high school graduates are not ready to enter the adult world. Yet often they leave our schools insecure, undecisive, and confused because they do not know how to read wisely, write aptly, and compute accurately. The diagnosis is as simple as that. But the evils that stem from such unpreparedness are by far more complex.

Knowledge is not an end in itself, but

the power "to know" is the initial step into the world of the unknown. There must be discovery before conquest, and the three R's, academically speaking, are the tools for that discovery. Because learning is an enduring process of analysis, synthesis, and conclusion, the three R's cannot be ignored. Yet how often are they sacrificed to long-range electives and project gimmicks, encouraged by progressive educators and relished by shortsighted students!

Students who elect to follow the line of least resistance in selecting their courses soon become victims of intellectual anemia and mental rickets. It may be well to keep

in mind that pabulum feeding belongs to the nursery and not to maturing youth. It is imperative that, once and for all, we restore intellectual discipline in our educational policies, a discipline which would definitely complement teacher guidance. It is not entirely the students' fault that frequently they are puppeteers in highly popularized "social" discussions which result in extensive mental instability. What can students do when teachers go overboard for methods in which opinion overrules fact and freedom of expression replaces memory, except to lose both their sense of and respect for intellectual discipline? They have never exercised it, and, therefore, do not know its advantages.

Nothing can be more frustrating to the conscientious teacher than a class of students who lack adequate training in reading, writing, and, what is even more desparaging, in basic arithmetic. Yet this crisis is not uncommon, and something must be done to remedy it. A firm and prudent control of students' attitudes toward learning seems to be the answer. And it must begin on the elementary level, from the primary grades up. Children must learn that intellectual discipline is as important to the student, and perhaps even more, as physical discipline is to the athlete.

Unfortunately, too many students equate learning with the passing of an examination. Consequently, the earning of credits, not the stimulation of thought, underlies the learning process. Once the graduates receive their most coveted prize, the diploma, they erroneously believe that they are ready to take their place in society without any thought of contributing to the welfare of the community. Might it not be wise for our present school system to reconsider the "mighty" grades as norms of achievement, and place emphasis instead on quality of learning?

Moreover, would not our students redirect their aims if our teachers would motivate them to a nobler end than a score or per cent? I am inclined to think that the time has come for all of us — students and teachers — to re-examine our attitudes toward learning, and to confess that our criticism of the American system of education is unjustifiable. American education is culturally rich and scientifically sound, but our co-operation with it is passive and weak. Both teachers and students must work together to achieve 100 per cent quality training in reading, writing, and arithmetic, for only when these foundations are secure will our youth be prepared to venture into the world of the unknown. The power "to know" is the key of research into the unknown.

National Catholic Council on Home Economics

By Sister Mary Janet, S.C.

Commission on American Citizenship, Catholic University of America

Toward the close of World War II a group of Sisters who were attending a meeting of the American Home Economics Association discussed with one another the pros and cons of forming a Catholic organization which might bring to more Sisters the advantages that come from meeting periodically with others having similar professional interests and problems. Sister Mary Pierre, B.V.M., of Mundelein College in Chicago took the first step to bring this dream to realization. On June 6, 1946, prior to the annual convention of the American Home Economics Association, an organizational meeting was held, and the National Catholic Council on Home Economics was born. Now in its eleventh year, the Council is a thriving organization with more than 700 members, and it is growing steadily.

The NCCHE aims to unify and strengthen the home-economics teaching profession. It encourages schools and colleges to include home economics in their curricula, and it assists teachers in specific problems in education for family living.

Working in close collaboration with the American Home Economics Association, it encourages Catholic teachers to assume active participation in that organization. Through the years it has promoted more adequate teacher preparation; it has co-operated in adult education; it has encouraged research; and it has supported attempts to improve textbooks and other publications relative to Christian home life. It co-operates wholeheartedly with the Family Life Bureau of the National Catholic Welfare Conference. It aims to keep the members well aware of current trends in home economics and offers them interesting and varied plans for activities which may be used in all aspects of Christian family living.

Annual Meetings

Since its organization in 1946 the National Catholic Council on Home Economics has met annually for one day preceding

the convention of the American Home Economics Association. These meetings have been held always in close collaboration with the diocesan office of education in the city in which they take place. The 1958 meeting, for example, was held in Philadelphia. Guest of honor was His Excellency, Most Rev. John F. O'Hara, C.S.C., Archbishop of Philadelphia, who presided at the opening Mass. Speakers at these annual meetings have been leaders in the field of home economics as well as priests, lay leaders, and general educators. During the past ten years, meeting places have extended all the way from San Francisco to Boston.

The organization holds regional meetings biennially at the convenience of members, for the benefit of persons who are unable to attend the annual convention. There are at present twelve regional divisions including one in Canada.

Administration

The work of the Council is carried on by an executive board consisting of president, president-elect, secretary, treasurer, and chairmen of five committees: nominations, membership, constitution and bylaws, press relations, and program. Currently the president is Sister Mechilde, S.P., of St. Mary-of-the-Woods College, Indiana; president-elect is Sister Mary Edward, D.C., St. Joseph College, Emmitsburg, Md. Officers are elected for a term of two years.

Publications

The chief publication of the organization is its *Bulletin* published three times a year. Editor is Sister Madeleine, D.C., of St. Joseph College, Emmitsburg, Md. To meet its aim of acquainting teachers with various types of resource materials not ordinarily mentioned in textbooks, the NCCHE has published occasionally a so-called *Resource Book*. Valuable as aids to comprehensive knowledge of available instructional materials, *Resource Books* may be bought for one dollar each.

Members are encouraged to write descriptions of techniques and methods which have proved useful in their classes. When received at the central office, promising practices are duplicated and made available to members. Most significant ones are often printed as *Resource Books*. Such encouragement to professional growth is particularly valuable to teachers.

Who Should Belong?

Active membership in the National Catholic Council on Home Economics is offered to those who have a degree in home economics, a major in home economics, or a degree in some other field, but with sufficient home economics credits to meet teacher certification requirements in their respective states. Associate membership is also extended to interested individuals who cannot meet the above requirements. Honorary membership is extended to those who have made a distinctive contribution in the field of home economics.

Nominal dues of two dollars per year include subscription to the *Bulletin*. College seniors may become members by paying one dollar a year to their club moderator. One may wonder whether an organization composed largely of specialists would have any appeal to other educators. Because of widespread interest today in strengthening home and family life, the topic of education for Christian family living should interest teachers in every field. Attempts at curriculum integration are making clear to teachers in all fields the responsibility they have toward this common aim so vital in Catholic life. They may be helped by knowing more about the work of the specialists in homemaking education and by closer co-operation with them. Guidance directors in particular will find valuable help in such association. For further information concerning the organization write to: Sister M. Adrienne, Treasurer, 325 N. Park Road, La Grange, Ill.; or Sister Madeleine, Editor, NCCHE *Bulletin*, St. Joseph College, Emmitsburg, Md.



THEY SEW A FINE SEAM

Sister M. Gertrudine, O.S.F., instructor, and her teen-age students at St. Coletta's School for Exceptional Children at Jefferson, Wis., won the grand prize award in the Seventeen-at-School Group Doll Making Contest. They received the Swedish-made sewing machine as the prize. The students' prize winning dolls will be distributed to needy children.

In training for Christian living,

Home Economics IS Important

By Sister M. Roselina, B.V.M.

Bishop Conaty High School, Los Angeles, Calif.

When students of senior high school express regret that they have never been able to take a course in homemaking, the "why" should be the concern of not only the homemaking teacher, but also of the principal. The following plea for a *balanced* program was addressed to the readers of the *Bulletin* of the National Catholic Council on Home Economics:

You are aware of the controversy between those who favor "life adjustment" education and those who emphasize rigorous intellectual training. The assumption seems to be that the two sets of objectives are incompatible. This need not be so. It would be a serious mistake to limit students of average ability to courses commonly understood to represent "life adjustment education" and to minimize the development of intellectual skills. The full intellectual potential of each student should be challenged to the extent reasonably possible. Similarly it would be unwise to assume that the abler students should devote themselves exclusively to the intellectual pursuits commonly identified with the traditional college preparatory program. They need to develop the attitudes and skills required for success in living with others, in managing their personal affairs,

and in becoming successful homemakers. The gifted and the less gifted should receive a *balanced* educational program that will recognize their native capacities both mental and physical and stimulate their growth as persons as well as citizens and workers.¹

A Survey

In a report on a recent survey by Eleanor Howe the following information is given: The principal reason why girls do not take home economics is that in some schools home economics lacks prestige and the old idea prevails that home economics is for low-grade intelligence. Other factors are that the curriculum is crowded with college entrance requirements and that many colleges do not accept home economics credits. All of these contribute to a situation where many bright students who wish to take home economics cannot do so because there are not enough hours in the day for them to complete their required credits and take also an elective such as home economics, which includes home proj-

ects and laboratory work as well.² This difficulty of scheduling has been considered by most administrators the greatest factor limiting the advancement of home economics.

Administrators today are aware that home economics plays an important part in the curriculum. They believe that education for home and family living is the major concern in the homemaking program. "The principal can by his own attitude of appreciation and understanding make others feel that his school has a genuine asset in its home-making department."³ This is evident in the co-operation the administrators have given in modernizing the equipment in the homemaking department.

Sometimes counselors and faculty members may be overzealous in their efforts to prepare students for college. With all good intentions, home economics may be overlooked as the eager staff promotes the traditional pattern of history, English, science, and language to meet college prerequisites.

Since home economics is an elective in the school program, class interruptions are not uncommon. This, rather than lessening subject rating, prepares students to meet home emergencies in time scheduling.

The following reasons for not taking home economics are stated in the order of importance by Eleanor Howe: (1) scheduling difficulties; (2) lack of prestige; (3)

¹Eleanor Howe, "Why Girls Do Take Home Economics," *What's New in Home Economics* (Feb., 1954), 55.

²Inez Wallace, "Interpreting Home Economics in the Community," *Bulletin of the National Assoc. of Secondary-School Principals*, XXXVII (Oct., 1953), 117.

³Robert H. Mahoney, "Education for Home and Family Living," *NCCHE Bulletin*, IX (Oct., 1956), 7.

faculty and counselors not informed; (4) parents not interested; (5) perfectionism among teachers.⁴

Scheduling difficulties may be overcome by convincing the students of the benefits that homemaking courses would bring to them. It will help them when they are married and will help them now to share more fully in home life. The course should be well adapted to meet the needs and interests of students, so that scheduling difficulties may seem minor.

Value of Publicity

The lack of prestige can be overcome by "good publicity, a stimulating program, and up-to-date material. This encourages leaders in school to elect homemaking. If outstanding girls are taking these courses and brag a little or show by example their interest and its value, other girls take the course; or at least they do not dare look down on home economics as a course for the misfits. . . . Outstanding, spectacular, unusual activities of home economics classes help to advertise them. Parent contacts and participation are helpful."⁵ The administrator ought to use adequately and regularly the local newspaper to help the community understand and appreciate his homemaking program. Many schools are using more and more radio and television to convey to the community a better understanding of homemaking education.

Faculty Co-operation

A harmonious working together of various faculty members would make for greater appreciation and understanding. This is more specifically explained by the following quotation:

⁴Howe, *op. cit.*, p. 55.

⁵*Ibid.*, p. 55.

Greater good for the school and the child can be achieved when the science and homemaking teachers consult each other in planning their work. The English teacher is indispensable when radio and assembly programs need planning or practice in diction or script. The librarian can be helpful when the homemaking education pupils must do research in costume design or in home and family living problems. The homemaking teacher can share with the other faculty members her knowledge of the pupil's background, gleaned in the home visiting, to the end that all teachers coming into contact with the pupil may help him more wisely through this better understanding of his home environment. She can act as consultant in nutrition education for the elementary school. She can serve on the school lunch advisory committee. She and the art teacher can plan together with the pupils in making rooms in the building more attractive and convenient.⁶

Parent Co-operation

To what extent are parents not interested? Parents who had some homemaking courses in high school thought students could learn enough homemaking in their homes. This information was taken from the survey in the California research which I have mentioned. If we analyze ourselves, do we place too much emphasis on skills and production? Homemaking teachers should build upon experiences students have had in their homes and in earlier homemaking courses. Do we compete rather than complete these earlier experiences? The program should be so flexible that it will interest and be of profit to students who differ in amount of homemaking experiences. Parents have expressed the need of more practical courses. Parent-teacher-pupil planning would assist the teacher to adapt her technique to the social and economic level of her students.

⁶Wallace, *op. cit.*, p. 114.

Inviting parents to become members of an advisory committee for the homemaking program is a good way of benefiting by their wisdom and experiences and of making them feel that they are a part of the school. Parents at times serve as a resource to the home-economics teacher. Home-economics teachers should make known to parents the subject areas that are included in the homemaking curriculum. In this way parents will appreciate the values in homemaking education. Refresher courses for the teacher are an aid to understanding the needs of today's family and the best way to meet them.

Student Co-operation

Perfectionism among the homemaking teachers was one of the complaints by the students in the survey previously mentioned. Homemaking students have commented on the need for being taught by homemaking teachers who were understanding. The students expressed the opinion that greater co-operation on the part of the students and teachers would make classes more enjoyable. They suggested that home-economics teachers encourage students to develop initiative and accept responsibility for their decisions.

"None of the problems, major or minor, present insurmountable difficulty where conferences and committee work are characterized by a truly co-operative spirit. More and more we must rely on the co-operation of administrators, teachers, and students in our attempt to have education function as it needs to do. This seems especially true in the field of home and family life education."⁷

⁷Wyllie B. McNeal, "Home Economics in General Education," *Journal of Home Economics*, XLIII (Nov., 1951), 698.



St. John the Baptist Points Out Jesus.

The Jesse Tree

By Mrs. Alex Rayburn

Saint Mary School, Durand, Wis.

Prologue

A prophet is one who speaks in the name of God of the past, the present, or the future. Isaias is one of the greatest prophets of the Old Testament. He is called the prophet of divine mercy because the punishments with which he threatens the Jews and the Gentiles are for their reformation.

Isaias announced that a miraculous ruler would come from the root of Jesse. He meant Christ, the Messianic King. Christ is called the *root of Jesse*, or, *from the root of Jesse*, because He is a descendant of David, who was the son of Jesse.

The Prophecy of Isaias

Promise of Christ: "... Behold a virgin shall conceive and bear a Son, and His name shall be called Emmanuel."

Prophecy of the Birth of Christ: "For a Child is born to us, and a Son is given to us, and the government is on His shoulder, and His name shall be called — Wonderful, Counselor, God the Mighty, the Father of the World to Come, the Prince of Peace."

Justice of Christ's Kingdom: "And there shall come forth a rod out of the root of Jesse, and a flower shall rise up out of His root."

The Coming of Christ: "How beautiful upon the mountains are the feet of Him that bringeth good tidings and that preacheth of peace: of Him that showeth forth good, that preacheth salvation, that saith to Sion: *Thy God shall reign!*"

Each of the decorations which we now shall hang on our Christmas tree is a symbol either of an ancestor of Christ or a prophecy foretelling His coming. When they are hung on the tree, it then becomes a **JESSE TREE**—the Family Tree of Christ.

THE JESSE TREE

THE SUN:*

Christ the Rising Dawn
Brings eternal life and light
As the natural sun's bright rays

*The symbols which are hung on the "Jesse Tree" are taken from *The Twelve Days of Christmas Kit*, designed by the Grailville Writing Center and published by the Liturgical Press, Collegeville, Minn.

Dispel the darkness of night.

THE TABLETS OF THE LAW:

The Law of Moses on the tablets
Given by our Father above
Was fulfilled in God the Son
Who brought the law of love.

THE KEY OF DAVID:

Key of the House of David,
Christ, whom all men await
According to the prophecy,
To reopen heaven's gate.

BETHLEHEM:

"For a Child is born to us,"
The prophecy of His birth
Was made some seven hundred years
Before He came on earth.

THE ROOT OF JESSE:

Springing from the root of Jesse
Is the flower, God's only Son,
Sitting on the "throne of David,"
Christ the King—our only One.

THE STAR OF DAVID:

The star of David
Is the sign of royalty
Of our little King and Saviour.
Keep it bright for such as He.

JACOB'S LADDER:

A ladder reaching from heaven to earth
Was Christ who would invite
Mankind to God. This Jacob saw
In a sacred vision's light.

JONAS IN THE WHALE:

Jonas in the whale
For days that numbered three.
His life was saved. Christ spent *three* days
In the earth to set man free.

THE TEMPLE:

The temple was God's dwelling place

Among the Jews of old
His new Presence is within us—
His Holy Spirit ours to hold.

THE CROWN AND THE SCEPTRE:

Desired by all, our Saviour,
Our universal King,
Who loves both Jew and Gentile.
His praises chant and sing.
[Chant insert optional]

THE SWORD OF JUDITH:

Judith used a mighty sword
To save the Israelite nation.
Mary gave the world her Son,
The Way to their salvation.

THE BURNING BUSH:

The burning bush is the symbol
Of the Blessed Virgin, mild
Who, according to God's will,
Brought forth the Holy Child.

NOE'S ARK:

Noe's Ark saved humanity
When the world with sin was rife.
Christ gave heaven to all mankind
And to His Church supernatural life.

THE ALTAR OF THE HOLOCAUST:

Here sacrifice was offered
By the Jewish every day.
We offer, with Christ, our sacrifice
When in Holy Mass we pray.

THE APPLE:

"O Happy Fault
Whereby we have merited
So great a Redeemer."
[Chant insert optional]

THE PASCHAL LAMB:

The sacrifice of the Paschal Lamb
Was fulfilled in Christ, the
"Lamb who taketh away the sins of the
world."

THE PILLAR OF FIRE:

God appeared in a pillar of fire,
Through the desert, His people to lead.
Christ leads us through the desert of life
If His Words and Way we heed.

MANNA:

Christ, the true Bread from heaven
Was symbolized by the manna
God fed the Jews who pleaded:
"Save now we pray—Hosanna."
[O Come, O Come, Emmanuel—Chant]

Any Christmas tree can become a Jesse tree with ornaments symbolizing the Family of Jesus! Here is a ceremony for the Middle Grades.

National conference of Braille Clubs reveals

New Techniques for Teaching the Blind

Some 300 men and women, members of Braille Clubs throughout the United States, gathered at the New York Association for the Blind, October 20 and 21, to learn about new techniques for teaching blind

children and adults—especially children.

Bernard M. Krebs, chairman of the conference, pointed out the fact that more than 10,000 children who were blinded by retrolental fibroplasia are entering the na-

tion's schools this year. This, he said, is the first big wave of such children old enough to begin school. This form of blindness is caused by an overdose of oxygen to premature infants during the incubator stage. After this cause of blindness was discovered in 1954, hospitals started putting in oxygen control equipment to prevent it.

Braille Clubs function as an information service to the community, schools, and agencies for the blind. The members locate material for teachers and transpose textbooks into braille. Among them are teachers, readers, transcribers, recorders, binders, social workers, professional workers, and others.

The demonstration pictures on this page were taken at the "Lighthouse" of the New York Association for the Blind.

BLIND DEMONSTRATE NEW EDUCATION TOOLS

Upper Left: Little Brad Greenspan and Karen Wolmer demonstrate how they find their coats and sweaters. In each locker a toy is hung and also the child's name in braille is put above each locker. The blind children first learn to use the toy to locate their individual compartments.

Upper Right: Karen and Brad learn to distinguish texture by feeling different objects in common use, like an ear of corn. Karen who is 5½, is telling Brad, 5, about the husks while he is feeling the kernels. Karen lives in Manhattan and Brad comes from the Bronx.

Lower Left: Karen, Brad, and their teacher, Mrs. Leah Katz Siegelman, of Manhattan, show visiting Braille Clubbers how children become acquainted with braille writing equipment. They are being exposed to braille writing materials, so that later on, when they start to learn to use them, it will come easier. Eager Karen can't wait to use the stylus.

Lower Right: Charles J. Beetz, Director of the Lighthouse's School of Music, instructs his assistant, Miss Janet Leahan, in the operation of the Notation Graph, a system that he has created to enable blind teachers to teach music to sighted students. He will preview the new device at the opening day's session of the National Braille Club.



The Workshop Method in Elementary Science

By Sister Marie Therese, O.S.F.

St. Francis Xavier High School, Petoskey, Mich.

Educators no longer question whether children in the elementary grades should be introduced to the world of science on a level proper to their comprehension and appreciation. It is not the importance of the task, but the *how* of the accomplishment that is the problem today. No doubt, one of the reasons for our want of outstanding scientists in America is that we have failed in the past to open the treasures of scientific advances to the impressionable minds of elementary school children at a time when they learn to love and embrace truth with the fresh enthusiasm of youth. To neglect science entirely on the elementary level is to deprive the child of his natural heritage.

Why Teach Elementary Science?

"An important objective of elementary science is to help children use science in their everyday lives."¹

Lee and Lee in *The Child and His Curriculum* state, "The real concern should be directed to science as a way of thinking and a force which may or may not contribute to social good, depending upon control."²

Hundreds of scientific discoveries have been made within the past century, but how futile the discoveries if right attitudes are not formed in the minds of the young. In order that these scientific discoveries may be used to their fullest advantage, children must learn to understand and control their relations with one another. They must learn to live under Christian social principles which will make it possible for them to live in peace, work together, and utilize the wonders of science.

Today for the first time in history, the great discoveries of the scientists have made it possible for all people in the world to have enough food, clothing, housing, and medical care. With the development of atomic power, man stands on the threshold of great peacetime advances or utter annihilation. Here elementary teachers truly can play an important role—so important, indeed, that unless they play their parts well, little will come from the total production. The future of our country is in the hands of elementary teachers. Let me repeat: The teaching of science in elementary grades should have as its object to help the children use science in their everyday lives as a way of thinking and a force which may contribute to the social good. The child in the grades has a wholesome enthusiasm for knowledge about science and the natural world about him. This wholesome enthusiasm and undying curiosity can be utilized in improving achievement in the four R's.

Science Develops the Mind

Thus, if it is impossible to work into the curriculum a set time for science instruction, then may we point out how the natural learning processes that one uses every day are wonderfully adapted

to the sciences in correlation with any subject in the school curriculum. Science uses all the avenues of sense perception in: listening, speaking, reading, personal observation, experimentation, and discovery. Science uses these avenues in a way that is pleasing to the child.

The teacher of science on a secondary level frequently is affronted with a remark like the following: "You don't have a problem when teaching science, for pupils naturally like science and what they like they do." "One of the earmarks of the truly great teacher is the ability to utilize the natural purposes and activities of learners in typical school situations."³ Burton also states that when we utilize the natural inclination of the learner he will persist through difficulties, obstacles, and unpleasant situations because he deems his objective worth the price.⁴

Learning to Listen

Let us consider briefly science as an aid to listening and speaking. Listening is a language art which is often a stumbling block to the learning process. It is the one about which we most readily complain. One hears the familiar refrain from teachers and parents, "It is almost impossible to get children to listen today. Even the children who appear to be listening are not." One of the most important factors is interest. Science offers a real solution, for it has been proved that the child is very interested in the world about him and will listen attentively for long periods of time to scientific topics.

This can be illustrated with a very simple example, one that can be used in any grade. Suppose that two pupils are sent to the front of the room to slowly rotate a globe. With a little ingenuity on the part of the teacher everyone's attention will be drawn to the globe through curiosity. The teacher announces: "Mary and Jane will rotate the globe slowly and we shall try to guess how much water and how much land are on the earth's surface." A variety of answers will be forthcoming, for guessing games stimulate thinking. Encourage everyone to guess and give every answer its due recognition by listing it on the board or counting the number with the same response. The truth is that about one fourth of the earth's surface is land and about three fourths is water.

In the lower grades this number concept should be cleared up so that even the youngest child can listen intelligently. This proportion of earth surface to water generally is a surprise to all who hear it for the first time. Have the girls rotate the globe again so that the pupils can see the large portions of water. It is impossible to bring up a subject of this type without introducing a second area of the language arts, speaking:

Thinking and Talking

"Why did God make so much water and so little land? There must be a good reason."

¹Sister M. Anne Paula, "Science and the Language Arts Complementary Subjects," *School Science and Mathematics*, 57:335, May, 1957.

²Lee, J. Murray, and Lee, Dorris May, *The Child and His Curriculum* (New York: Appleton, Century, Crofts, Inc., 1950), p. 483.

³William H. Burton, *The Guidance of Learning Activities* (New York: Appleton, Century, Crofts, Inc., 1944), p. 11.

⁴*Ibid.*, p. 11.

When a child's curiosity has been aroused he can express ideas about which no scientist has ever dreamed. A lesson of this nature can be directed to a worthwhile discussion on the following subjects: evaporation only from surface of water; water vapor in the air; water vapor necessary for rain; rain needed for crops; crops needed to feed animals; animals and plants necessary for man.

Thus the large proportion of water on the earth makes the continents better places on which to live. We see then that God made our earth to consist of land, water, and air, or we may say that the earth consists of a solid, a liquid, and a gas.⁵ The teacher guides the discussion only as long as guidance is necessary. When the children become active participants, they should be given full sway as long as time permits and the process of learning continues.

Science topics, because of their general appeal, stimulate thinking that, when directed, will readily lead to individual initiative in the areas of reading, personal observation, experimentation, and the joy of self-discovery. This logical process of thinking will result in investigations that lead to an hypothesis from which the child can draw logical conclusions. The hypothesis of one day's discussion can be made a bait to stimulate further research on the child's level:

HYPOTHESIS: We learned today that the earth is made up of solids, liquids, and gases.

CHALLENGE: How many solids, liquids, and gases do you know? Is it possible for a solid to change to a liquid? a liquid to a gas?

Science and Reading

Correlation of science and reading is ideal for the following purposes:

1. Formal and planned reading done in the classroom each day.
2. There is much talk today about how to take care of the gifted child in the ordinary classroom. A guided reading program of good science material can introduce a child to a lifetime career of interesting and worthwhile activity.
3. Science books may be used successfully for remedial reading. Sister Anne Paula in her article on *Science and the Language Arts* tells of her experience with two sixth-grade boys who were deficient in the art of reading due in great part to a lack of interest. It was found that an easy book on dinosaurs finally made reading of interest to them.⁶ Good books on scientific topics can be stimulating for the slow, interesting for the average, and a blessing to the gifted student.

The Workshop Method

If a science period is provided in the curriculum, let us suggest a method of procedure that has proved helpful—the workshop method. The name itself may be misleading. It does not refer to a manual training course, but rather to a procedure in which every individual can take part in class activity rather than the “sit in your seats and listen” method. Burton in *Guidance of Learning Activities* says “. . . learning is something far different from the common lay conception and from that all too common among teachers—a limited and largely futile conception of the learning process: read and listen, recite; read and listen, recite; and occasionally a brief and formal excursion among the learner's own ideas.”⁷ He further states “A good learning situation consists of a rich and varied series of learning experiences unified around a vigorous purpose, aimed at a number of different learning

products, and carried on in interaction with a rich, varied, and provocative environment.”⁸

General Procedure for the Workshop Method

1. Have children open books to the new unit. Ask them to read the name of the unit. Throw out a few questions about the unit to arouse their curiosity.
2. Have the children explore the pages for a general airplane view. In some of the science books this overview is given at the beginning of the unit.
3. Ask for a volunteer chairman who will take his place at the desk. (An excellent opportunity to develop leadership and to show impartiality.) The chairman names two secretaries, one to keep time, the other to keep a record of the students participating in the general discussion, that is, to keep the score.
4. Appoint a moderator for each row. Use some method for automatic rotation, i.e., the first in each row for the first unit, second in each row for second unit, etc. This is a time saver and gives each child a chance to act as moderator.
5. Go through the unit assigning the topics to be covered by each row. The children in each row under the direction of the moderator are responsible for activities that go with the reading assigned. To save time and to preserve order, the first speaker is always the next one in the row after the moderator. It is ideal to make the assignments for the entire unit at one time. This gives everyone the opportunity to look ahead and to get everything ready that he may wish to use, or to do extra reading to enrich the unit. It also gives the advantage of the whole to its parts, rather than the reverse procedure.
6. Supervised study. The planning periods will vary with grade level. In the intermediate and upper grades this planning period under the guidance of the instructor can be “carried on in interaction with a rich, varied, and provocative environment” so as to make more fruitful the final presentation and do much to develop the initiative and self-discipline of the individuals working in the smaller groups.

Procedure for Class Period

1. Chairman takes his place at the desk with the secretaries that he has appointed and says, “The science class is called to order. We shall have a report from row 1 of which Mary Smith is the moderator.”
2. The pupils reporting take their places around the desk in the order in which they will appear. All the demonstration material has been conveniently arranged previously.
3. The moderator announces the agenda and may introduce the individual speakers.
4. Pupils take their turns in speaking, acting, or demonstrating.
5. After the group has completed the presentation, the chairman calls for a two-minute discussion from the class. The class may ask questions or make additions to the report. Here the score keeper must be alert. Recording the names of those taking part in the discussion encourages all to participate. This list of names can be prepared in tabular form and checked as the pupils volunteer. Every “player” knows the score as the agenda moves forward.
6. When the two minutes are up, the chairman thanks the group and the class for its participation and introduces a second group if time permits. If the time is up, he says, “This closes our class for today. Tomorrow we shall continue the unit.”

Outstanding Features of the Workshop Method

Teachers who are using the Workshop Method list the following as some of the outstanding features:

⁸*Ibid.*, p. 11.

⁵Christian Social Living Science Series, *My Science Book 5* (Chicago: Laidlaw Brothers, Inc., 1954), pp. 7, 8.

⁶Sister Anne Paula, p. 335.

⁷Burton, p. 7.

1. Possible in every schoolroom. Especially recommended for overcrowded rooms.

2. Every type of child will take part. The timid child in particular forgets his fears and overcomes his complexes.

3. Gives every child an equal chance to participate. Teacher need have no fear that any child is being overlooked.

4. Relaxed atmosphere in the classroom. This is natural learning through the use of all the senses.

The relaxed atmosphere of the classroom frequently is challenged by teachers who have never used the method. They ask: "Does learning take place in a relaxed attitude?" So frequently they inquire if discipline doesn't suffer when groups get into a huddle for preparatory work. Here teacher guidance is extremely important. Only the atmosphere is relaxed, *not* mental attitudes. The teacher must *teach* the class early in the year, how to conduct types of activity that stimulate learning. It is surprising how children will work together when they are interested, when they know what to do for class and how to do it, when they know that their sustained effort and orderly conduct of activity are important for continuance of something they like to do.

"The working period of a modern unit differs from the traditional recitation period in almost every detail. . . . First, the sepulchral, morgue-like quiet, which parents and traditional teach-

ers mistake for "order" and "discipline," is gone. In its place there is considerable movement and the subdued hum of activities in progress. There develops the discipline of self-control, which is far better than the discipline of imposed authority. Second, the limited, formal activities of the recitation have been replaced by a large number of varied activities."⁹

5. Brings about wholesome pupil-pupil and teacher-pupil relationship. Develops child's public relation and gives him a chance to be a good leader, and what is more and fully as important, a good follower when opportunities present themselves.

6. Last, but most important: Every child is made to feel that he is a vital part of the group. He can develop to the full his potential abilities.

A child's educational problems are at a minimum when his classroom is a workshop. He uses much of his leisure time creatively preparing himself to contribute to the group effort. He likes school. Gangs have no attraction for him as he needs all his time to do his work and live otherwise as he should. He realizes the value of rest and healthful recreation to train himself for the exciting task of life — learning to *be* and *do* something, as God has given it to him to *be* and to *do*.

⁹Burton, pp. 287-88.



G. C. Harmon

Three Songs

By Sister Sylvester, O.S.B.

St. Mary Priory, Nauvoo, Ill.

MARY'S SONG

I praise the Lord and I rejoice
Because I heard an angel's voice.
He told me I would have a Son —
The Saviour, the Holy One.

God saw how lowly was my state;
He raised me up and made me great.
God wants all men to honor me —
Those now on earth and yet to be.

To all of you God will be kind;
Just pray with all your heart and
mind.

There's nothing mighty God can't do
For you, just so you're humble too.

God topples down the proud ones'
thrones,
And raises up the lowly ones.
He fills the hungry with His grace,
But from the haughty turns His face.

The Lord has helped His chosen race
In every time and every place;
He promised us that He would be
Our God now and eternally!

ZACHARY'S SONG

I praise my God for sending us
A Saviour who comes to be
The One promised to Abraham
Our light and strength is He.

O save us from our enemies
We'd serve God without fear

In holiness and goodness with
A conscience always clear.

You, John, my own child, you come
to be
God's messenger, to bring
News of the coming Saviour
Redeemer, Christ, our King.

You will prepare the souls of men
By driving sin away.
Yes, men must ask forgiveness,
Must sacrifice and pray.

How kind and good is God to send
The Light which is His Son.
He drives darkness from our mind,
And sins that we have done.

SIMEON'S SONG

Now I can die in peace, O God
Because You let me hold
Within my arms the Saviour
Whom prophets long foretold.

You promised and You kept Your
word.
And sent Your Son to all:
The Jews are of His Family,
The Gentiles heed His call.

Yes, now I die in peace, O God
Because You let me hold
Within these arms my Saviour.
Let heaven now unfold!

EDWARD A. FITZPATRICK, PH.D., LL.D.

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Pope John XXIII

One wondered as he contemplated the life of Pius XII and the chorus of praise from the whole world for a great religious leader, a great prelate, a great statesman, and a saintly human being what the chrysalis of history had in store for the Roman Catholic Church in the person of a new Pope. The sense of loss both in the Church and outside was deep. Who will be the new Pope? Who has the qualities great enough to bear the burdens of the world—particularly the moral and spiritual burdens—in the troubled and confused years ahead? And there came to mind a striking passage in Woodrow Wilson's *New Freedom* that helped illuminate the situation. Wilson said:

"There is one illustration of the value of the constant renewal of society from the bottom that has always interested me profoundly. The only reason why government did not suffer dry rot in the Middle Ages under the aristocratic system which then prevailed was that so many of the men who were efficient instruments of government were drawn from the Church. . . . The Roman Catholic Church was then, as it is now a great democracy. There was no peasant so humble that he might not become a priest, and no priest so obscure that he might not become Pope of Christendom; and every chancellery in Europe, and every court in Europe was ruled by these learned, trained, and accomplished men—the priesthood of that great and dominant body. What kept government alive in the Middle Ages was the constant rise of sap from the bottom, from

the rank and file of the great body of the people through the open channels of the priesthood." (*The New Freedom* [New York: Doubleday, Page, and Company, 1913], pp. 85-86.)

And when it was first announced that the 76-year-old Angelo Cardinal Roncalli, the Patriarch of Venice, the peasant boy from Bergamo, with an undistinguished early school career was chosen Pope, there was whispered in undertones the idea that this was a "transitional" Pope, and, at best, the gains of recent years would be consolidated. It seemed superficially a far cry from the patrician, scholarly, saintly statesman and prelate, who himself carried much of the almost overwhelming burdens of his office for more than ten years without a Secretary of State. However, it soon became apparent that the plump, jovial, witty John XXIII, though different, was cast in a mold both heroic and finely human.

As amazing modern journalism revealed the story of Angelo Roncalli's life, one saw the spiritual and intellectual development of this great soul for his greatest task as the Vicar of Christ, and the servant of the servants of God. It is noted that as he moved from station to station, with greater and greater responsibility, he grew in wisdom and in years to great stature intellectually, spiritually, and in the practical affairs of men. A personality is revealed, very human and humane, jovial, friendly, witty, a lover of his

people, appreciative of his origin, increasingly master of many languages, statesman in the diplomatic field, humble servant of God, whatever his title; sensitive of the human and spiritual needs of men, but ever aware, alert, ready to serve in "His Father's business."

Teachers should help reveal the greatest of the human and spiritual qualities of John XXIII in the incidents reported in the world newspapers of his doings during the first week up to the time of his coronation. These revealing incidents undoubtedly will be the most effective means to understanding the man. The journalists recalled his announcement when he assumed office in Venice:

"Divine Providence took me out of my native village and made me walk along the paths of the world in the east and in the west, bringing me in touch with people of different religions and ideologies and with acute and menacing social problems.

It also allowed me to maintain calm and balance in inquiry and appraisal, so that, while always holding firm to the principles of Catholic faith and morals, I could care more about what unites than what divides and creates contrast."

In his first address to his Venetian flock he added:

"I come from humility and was raised amid modest and blessed poverty. I would like to recommend myself as a man who wants to be simply and above all your brother—amiable, easy to contact, and understanding. Don't look to your Patriarch as to a politician or a diplomat; look for the priest or the pastor of souls; and the style of the pastor is to count his sheep one by one."

Let us first give some of the revealing incidents that show, with all his continuing dedication to his high spiritual mission from the beginning of his priesthood in 1904 to that feast day of St. Charles Borromeo in 1958 when he was crowned Pope John XXIII, the humanity of the man:

1. His remark when he was selected as Pope was: "As I hear your voice, my God, I tremble and fear; what I know about my poverty and smallness is enough to account for my confusion."

2. When the Pope was receiving the obedience of the cardinals on his coronation day he paused in what seemed a moment of confusion to say "Pardon me [he was quoted as saying to one of these men] if I appear to be self-conscious I [not the formal 'we' that Popes normally use] must get used to this new state of things. Yesterday I was a cardinal. Today I am the Pope. Pardon me."

3. During his first public audience as John XXIII he was to say again: "Don't be surprised to see a Pope who is awkward. It was such a sudden thing and a poor man needs time to get accustomed to it."

4. He visits unannounced the Vatican radio station, and the report of his visit says: "It was as if a country curate had dropped in for a talk."

5. He walks in the Vatican gardens, and two officers kneel before him. The Pope asks, "Are you officers?" To the answer "Yes," the Pope, referring to his service in World War I as a medical sergeant, said: "I was a sergeant" and had them rise.

6. He tells the editor of *Osservatore Romano* that, in referring to the Pope, they must use the plainest language. They should no longer write, said the Pope, for instance: "The newly elected Pontiff stated in his inspired and most noble speech, *et cetera*," but must simply say: "The Pope said, *et cetera*."

7. The Pope weeps as he greets the people from his own Bergamo in his audience to 15,000 northern Italians. In speaking to them for the first time as Pontiff, he speaks in a simple spirit — "for in simplicity there is naturalness, and in the natural there is the divine."

The spiritual side is even more wonderful. The young peasant had the priesthood in mind from his earliest recollections. He himself put it this way, sometime ago: "From the moment I was born, I have never thought about anything else except becoming a priest." And his early ambition was "to become a country priest in my native diocese." And the priestly function remained the dominant aspect of his life, no matter how involved he became in ecclesiastical administration — the shepherd of the flock, the door to the sheepfold. His making of a radio address on peace, the day of his selection as Pope, indicates



Pope John XXIII

UPI Photo

that the work of Pius XII will continue, we hope, for that consummation devoutly to be wished. It was a characteristic appeal of a simple, great man to the nations for tranquillity and order and a deploring of the fact that: "the resources of human ingenuity and the riches of the peoples should be used more often to ready tools of death and destruction than to increase the welfare of all groups of citizens especially the least prosperous."

But the fullest revelation of John XXIII's spirit and character was in the sermon or homily at his coronation. The Pope himself said that every pontificate takes on a particular feature from the character of the person who represents it. Recalling Christ's words, "Learn of me, for I am meek and humble of heart" (Mt. 11:29) the Pope begs all pious and fervent souls throughout the world "to pray to our Lord for the Pope, with the intention of obtaining for him the exercise of perfection in meekness and humility." And, from the character of the man and the priest, this I think we may confidently expect in this pontificate: the exercise of perfection in meekness and humility.

To confirm such an idea we turn to the section immediately preceding this prayer in the coronation speech for a revealing statement under the image of the Good Shepherd of the primary spiritual function of the Papacy in preference to all human qualities including learning, diplomatic perceptiveness, and tact and organizing ability which must serve exclusively the spiritual function. Here is the notable statement of the Pope:

"How sweet and how consoling it is to call to mind the image of the good shepherd as it is described in the Gospel, with such richness and tenderness of detail!

"Venerable brothers and beloved children, we repeat to you as our own the admonition and the invitation of the Roman pontiffs of every century, and in particular of our predecessor Pius XII, of immortal memory, and on this avowal we wish above all to insist: Namely, that we have at heart in a very special manner our task as shepherd of the entire flock. All the other human qualities — learning, diplomatic perceptiveness and tact, organizing ability — can succeed in embellishing and complementing the reign of a pontiff, but they cannot in any way serve as substitutes for this."

The central point, however, is the zeal of the good shepherd, ready for every sacred undertaking, no matter how daring, straight-forward, constant, even unto the supreme sacrifice: "The good shepherd lays down his life for his sheep" (Jn. 10:11). How beautiful is the Church of Christ, the sheepfold. The shepherd "goes before the flock" (Jn. 10:4), and all follow him. If necessary he engages in combat with the wolf in order to defend his sheep.

Then the horizon broadens: "and other sheep I have that are not of this fold; them also I must bring and they shall hear my voice and there shall be one fold and one shepherd" (Jn. 10:16). Here is the missionary problem in all its vastness and beauty. This is the solicitude of the Roman Pontificate, the primary one, even though not the only one; it blends with many others of equal importance.

— E. A. F.

FIRST WEEK SORROW



ASK OFTEN FOR A PERFECT SORROW FOR YOUR SINS. GOD IS SO GOOD AND SIN IS SO HATEFUL. TELL HIM YOU ARE SORRY FOR ALL THE SINS OF MEN.

ASPIRATION: JESUS, FORGIVE US OUR SINS. SAVE US FROM THE FIRES OF HELL.

PRACTICE: KISS YOUR CRUCIFIX 3 TIMES.

THIRD WEEK MERCY



WHAT IF GOD WERE MERCY JUST? WHAT IF HE WERE NOT MERCIFUL?

HOW OFTEN HE HAS FORGIVEN ME! HOW DO I FORGIVE OTHERS? AS HE DOES?

ASPIRATION: O GOD BE MERCIFUL TO ME A SINNER.

PRACTICE: 3 KIND ACTS

SECOND WEEK JUSTICE

CONCENTRATE ON THIS: I HAVE SINNED; THEREFORE I MUST DO PENANCE.



NO ONE ELSE CAN CURB MY INCLINATIONS. AND NO ONE CAN GIVE GOD MY LOVE.

ASPIRATIONS: DEAR JESUS, I OFFER THIS ACT IN REPARATION FOR MY SINS.

PRACTICE: SAY THE STATIONS.

FOURTH WEEK LOVE

LOVE IS THE YARD-STICK BY WHICH ALL WILL BE JUDGED. HOW CAN I SAY I LOVE GOD WHOM I DO NOT SEE IF I DO NOT LOVE HIS IMAGE IN MY NEIGHBOR?



ASPIRATION: ALL FOR YOU, DEAR JESUS.

PRACTICE: RECALL EACH DAY 3 TIMES THE SUBSTANCE OF MY MORNING OFFERING.

Mary. HELP US MAKE CONFESSION MORE MEANINGFUL My child:

1. DIVIDE THE MONTH INTO 4 PERIODS—FOR WEEKLY CON.
2. CONCENTRATE ON ONE VIRTUE.
3. SAY AN APPROPRIATE ASPIRATION.
4. POST THE INITIAL LETTER TO REMIND YOU.

Bulletin board charts will help students understand the Sacrament of Penance.

Make Confession More Meaningful

By Sister Agnes, S.N.D.

Notre Dame Academy, Worcester, Mass.

We have many excellent forms of preparation for, and thanksgiving after Holy Communion, but by comparison, very few for the sacrament of penance; yet, if our confessions are merely routine acts, our Communions will be, consequently, less fruitful, and our union with Christ less intimate. This applies not only to religious, but also to the children we are training. Would a more positive approach be more profitable? Could we not supply them with a plan for confession as we do for Holy Communion?—the simpler, the better.

Little typed sheets, protected by cellophane, could be slipped into purses or pockets. Let the children form the habit of reading and meditating on these thoughts before their actual confessions. The mere

effort persevered in is bound to bring extra help from God through the grace of a good, so good, confession. Possibly something like the following may prove useful and work ultimately to a more personal love for our Lord in the hearts of the impressionable youth under our care. It would be, at any rate, a beginning.

Before Confession

O my God, once more I approach Your merciful tribunal to ask You to forgive me again. I have been so ungrateful as to use Your very gifts to offend You. Despite my many weaknesses and sins, I love You and I earnestly desire to repent and to devote myself entirely to You.

Holy Spirit, dispel the darkness in my

heart and mind so that I may see the sins I ought to confess today. Give me the strength and courage to tell my sins now as I would if this were my last chance to confess.

Dear Saviour, through the merits of Your Sacred Passion, give me the grace to lean on You and not on my own blind weakness. Amen.

After Confession

Thank You my God—Father, Son, and Holy Spirit—for this great and consoling sacrament. I believe that my soul is cleansed from my sins and strengthened with new graces through the merits of the Precious Blood of my Saviour shed for all mankind on Calvary—and shed for me personally.

Strengthen me in my resolution to do right, dear Jesus. I shall punish myself if

I commit this sin (mention it) especially.
Mother Mary, keep me close to Jesus now, and at the hour of my death. Amen.

My Queen, my Mother, remember I am your own. Keep me, guard me as your property and possession. Amen.

If you want extra spiritual vitamins, try this project. Divide the month into four periods, one for each weekly confession.

1. Set out each week to concentrate on a special virtue.

2. Frequently recite an appropriate aspiration to enable you to acquire a special virtue or to overcome a bad habit.

3. As a reminder put in a conspicuous place the initial letter of the virtue you wish to practice. The corner of your mirror is ideal because, you know, you do like to look in!

First Week: Sorrow "S"

Ask often for a perfect contrition for your sins. God has been so good; God is so good, and sin is detestable to Him. Tell Him you are sorry, not only for your own sins but also for the sins of the unthinking and ungrateful world.

Aspiration: Dear Jesus, forgive us our sins. Save us from the fire of hell. Draw all souls to heaven. Help especially those most in need.

Practice: Every time you pass the crucifix, say: "Jesus, I am sorry." or Kiss your crucifix three times each day as acts of sorrow.

Second Week: Justice "J"

Concentrate on this fact: *I have sinned; therefore I must do penance.* No one else can curb *my* evil inclinations; no one else can give *my* personal contribution to the Sorrowful Christ who shed His Precious Blood for *my* sins.

Aspiration: Dear Jesus, I offer this act in reparation for my sins and for the sins of the whole world.

Practice: Deny yourself in some way and be quite specific. For instance: Give an offering to the Missions or Make the Stations of the Cross every day this week. Bring a friend with you if you can.

Third Week: Mercy "M"

What if God dealt with us merely in a just manner! What if He were not a *merciful* God! Think how often I have fallen into the same sin, and how often God in His Mercy has forgiven me.

How do I treat others when they hurt me? Am I merciful? Do I "bury the hatchet"? Do I realize the full impact of the words in the *Our Father* "... forgive us ... as we forgive ...?"

A lesson from the Missal on the

Masses of Christmas Day

By Brother Lawrence J. Gonner, S.M.

Maryhurst Normal, Kirkwood 22, Mo.

I

After each of the following titles, which indicate the central themes of the Christmas Masses, give three quotations showing how the theme is developed:

- a) The Eternal Birth of God the Son.
- b) The Temporal Birth of God the Son at Bethlehem.
- c) The Spiritual Birth of the Mystical Body of Christ.

II

For each Mass indicate the Station, the Introit Text, and the Time of the Mass.

III

Summarize the petitions made in the Collect, Secret, and Postcommunion of each Mass.

IV

Christmas is the feast of Divine Fellowship. It recalls how Christ came on earth and assumed our nature and in so doing raised us in dignity.

Man was *not* born into Divine Sonship

Aspiration: O God, be merciful to me a sinner.

Practice: Perform each day at least three acts of kindness.

Fourth Week: Love "L"

Love, charity, is the yardstick by which we shall be judged. How can we say that we love God whom we do not see if we fail to love His image in our neighbor whom we do see? This week I shall try to do all I do, or think, or say each as an act of love to the good God.

St. Paul tells us whether we eat or drink or whatever we do, we should do it for the glory of God.

Aspiration: All for You, sweet Jesus.

Practice: Recall at least three times each day the substance of my Morning Offering. Mary, give me Jesus.

in the feast of Christmas. He does not participate in the birth of Christ as he does in Christ's Passion, Death, and Resurrection at Easter. Christmas, as a feast, is therefore secondary to Easter. (Cf. Bouyet, *Liturgical Piety*, pp. 201-202.)

The feast of Epiphany, the manifestation of Christ, is much older than the feast of December 25. It has three aspects. What are they? Epiphany developed in the Eastern Church.

The pagan feast of the Sun God, whose birth was celebrated by the Romans at this time of the year because the sun shone least in winter, had something to do with the placing of the feast of the birth of Christ at this time of the year.

Christmas occurred about 747-749 years after the founding of the city of Rome. Outside of the Gospels no historical documents relate the unusual phenomena in Judea — Angels Singing, Virgin Birth, Magi, etc. Why are the Gospels reliable on this matter?

Good background material on the Masses of Christmas will be found in Vol. I of *The Church's Year of Grace*, published by the Liturgical Press, St. John's Abbey, Collegeville, Minn.

Supplementary Activities

Artistic: Bring to class a picture of the first Christmas. Comment on the way the picture agrees or does not agree with the Biblical story. (Cf. Gospels of first and second Mass.)

Geographic: Prepare a report on Bethlehem in the time of Christ and Bethlehem today. (Cf. *He Cometh*, by McGarry.)

Musical: Bring to class a stanza or two of words that are dogmatically impressive, i.e., that indicate man's brotherhood with Christ resulting from Christmas.

Literary: Bring to class a poem that expresses the correct approach to Christmas and that is founded upon the nature of the feast and not on pure sentiment.

Liturgical: Indicate how the feast of Christmas has some features that no other feast has.

Dramatics in the High School

By Father Hugh J. Haffey, C.S.B.

Chairman, Department of Education
University of St. Thomas, Houston, Texas

All of us know the value of dramatics. But there are many people not as gifted as we are, as knowledgeable, as fortunate. One will hear people in schools—students, teachers, even principals who should know better—say, “Oh, yes, there’s dramatics.” But the way they say it makes one wonder if they are not ignorant of its worth. Why do some people take lightly, the place of dramatics in the life and ways of the school? The answer, very likely is, “They have never been in a play.” Because once that taste of theatrical success, even in its most elementary form, is experienced, there is an actor. And once an actor, always an actor. It appears that only an actor can know dramatics. His part, however small or tragic or silly, becomes his very own. In the language of the psychologist of today, a human need has been fulfilled, a goal has been achieved. A something in human nature that craves satisfaction has been satisfied. The man has become an actor.

Dramatics in Teaching

Dramatics in the school may be considered in two ways, namely (1) dramatics as a teaching aid and method and (2) dramatics as the formally prepared play for public or other audiences. This is the school play, as we know it. Let us consider dramatics as a teaching method. We are so accustomed to fitting dramatics into the study of English literature in the curriculum, that we are prone to overlook its tremendous value as an interest fixer, a drill device, a review technique, in other subject fields.

Let me tell you of a playlet my students in chemistry put on some years ago. We decided to tell the “Story of Lavoisier,” the father of modern chemistry. We could read about it in books and magazines. We thought our homemade little play would be a more effective teaching method. We whipped up a script which included Lavoisier, his brother who was a

great Catholic bishop in France, and a mob with the leaders. The mob was a quick way to get every student into the act. The boys made the rough glass apparatus Lavoisier used. They made the simple costumes used. The drama was easy. True to the facts of history, we had the revolutionists of France, our mob, break into the laboratory of Lavoisier: “What will you, idle rich man, nobleman, do for the New France? Bah—Nothing, out with you!” “But,” said Lavoisier, “I am only a chemist.” The mob: “The Revolution has no need of chemists.” Little did they know that the new France would need lots of them—to make its ammunition. But Lavoisier was led to the guillotine.

I know those lads forgot many lessons after that. But to this day, I would wager they knew how the founder of modern chemistry met his fate and how that great science got its start. You see that we were teaching history as well with that play; teaching sociology and what the blindness and fury of a mob can be; teaching religion, which in the Catholic school cuts across and deep into every subject in the course of study.

There is no subject in the school which will not admit of the play, the playlet, the dialogue, the pantomime. There is no class in any school that is without its script men, its directors, its actors—wanting only to be drafted. Interests will be broadened. Vocabulary improved. Grasp of the subject will be greater. Students will learn faster and more. And above all, the actors will be always actors. They’ll remember their parts—even though they are the one line variety.

I know a master teacher in a public school system just outside of Houston. Educators drop in on her to view her methods. Often, three times a week, she has her little playlets, pantomimes, plays in her classes in “social studies.” To watch her classes in action is a thrilling experi-

ence. You witness the serious mien of her little actors and actresses, their absorption in their schoolwork *a la drama*, and you leave convinced that learning is fun when an imaginative teacher is in command. But better—it is learning that lasts. What kind of play should be used in the classroom? What type of setting, of action, of lines, of story should it have? These are the things that challenge the imagination of the teacher and her students. Imagination is a mighty necessary thing in teaching. It is a God given faculty that is not used enough in the class. Who would blame kids for hating school, when the kids have the same old procedures, every day in the week! Open your books. Do the first five questions. Read your text. Take the next chapter for homework! Oh Treadmill! You are a fascinating thing compared to our dull old daily grind in history, or English, or whatever.

And what kids would not just love their school, if they knew that the teacher every day will come up with some new presentation, some striking review, some play, some skit, some variety in learning to spice it up. To make the lesson a palatable, tasty dish—at once both pleasant and nutritious.

Akin to imagination as a factor in these dramatic devices as teaching aids is ingenuity or resourcefulness. It means making the most of what is available. Classrooms have few props. They have no stage, no lights, no curtains. But oftentimes you don’t need complicated set changes. Often a little group thinking will effect what is desired just as well.

Work—is the third need, I’d mention, in dramatics. We had a little Christmas program put together in our rhetoric speech class. We used our class time to talk about the principles of acting and actor training. We decided on a theme, and its treatment for this terrific extravaganza. Everyone was to work on it outside of class. At the very next meeting of the class the group came in with the entire script, its timing, its costumes, and sets arranged. I was amazed. How come, I said.

"Father, we put six hours work, real work on this."

The Formal Play

Let us consider now some other aspects of dramatics in the high school. Some states in their syllabus join dramatics to history of the drama, types of drama, the English classes. Here in Texas, the state department of education lists dramatics as Speech III, to be spread out over grades 9 to 12, with formal class instruction. The 5 units it suggests are character development, dramatic appreciation, and dramatic production. In almost all high schools of whatever state, there is provision for the "School Play," which would be the dramatic production just mentioned. But, it is almost always an extracurricular activity—that is the rehearsal time and preparations are after the close of the school day. The following suggestions may help the director of dramatics in the high school.

Don't let the same kids every year take the leads. The dramatics folk could learn from the football people in their own school. There is a first team, a junior varsity, a B team, a freshman team. The big team is assured of fresh and tried material. Often a sophomore flashy half-back is turned up who would otherwise be missed. Could not "dramatics" in the high school be geared to some similar hierarchy? Why not a freshman play? A junior play?

Don't try out homemade plays for public performance. Stick to the tried and true ones. Not that there will never be any new and really good ones. But they are few. The Row, Peterson Company, Evanston, Ill., as well as The Dramatic Publishing Co., Chicago, Ill., have, from time to time, several worthwhile "new plays." In a recent issue of *Behind the Scenes* published by this latter company, the lead article by Maurice Zolotow, stresses the importance of the play and its selection:

"I got into an argument with some people on the question of whether a sufficiently skilled actor could or could not make any playscript interesting. I upheld the negative. Somebody brought up the ancient claim about the Lunts being able to captivate an audience by reading the telephone directory. I picked up a copy of the Manhattan directory and flung it open at random. I started with Chambers Shoe Repair Co. and began reading downwards in a breathless, dramatic tone giving each name a good deal of shading and expressiveness. By the time I got down to *Chambre de Com-*

merce Francais—Plaza 3-5271, everybody was begging me to stop. I stopped. But one person was not convinced. So what did you prove,' she sneered. 'After all you're not Alfred Lunt.' I had to restrain myself from throwing the phone book in her face. 'I refuse to accept the telephone-book theory' . . . Great actors bring their own richness and enhance any role they play; but their roles are good roles which other actors of equal talent could portray equally well. *But the story must be there in any event.*

FIAT

"Fiat" the holy Virgin said,
And divine and human natures wed
One spring when Nazarene flowers
were fair
And barren earth of grace was bare.

That sweet contact of heaven and
earth
Flowered into life and birth
At the maid's accepting word:
"Behold the handmaid of the Lord."

The immaculate, the undefiled
Was by the Spirit fructified;
And from that pure and spotless
womb
Came the Root of Jesse's fairest
bloom.

Which might on shining harps of
gold
Be in song most loudly told;
But no, in silent secrecy
God wrought that profound mystery.

By Mary's passive "Be it done"
God gave to earth His only Son;
By her "Fiat" God in flesh was clad,
And Mary became the Mother of God.

Sister M. Vida, C.S.J.

If Zolotow is right and he is speaking of professionals, how much more so is it true of the high school play. The assembly skit might get away with something strictly local. But you shouldn't ask the parents and the friends of the school to pay good money to witness "The deadly peril in room 312"—even though that homeroom teacher is an unearthly monster.

One more don't—this one for students especially. Don't use the school play as an excuse to get out of homework. A sure-fire way of bringing wrath down upon the school play is to tell your algebra teacher that you couldn't do the assignment. You had "rehearsal." Kindly, understanding teachers will appreciate your plight, occasionally—and they should. But don't wear the welcome mat too thin.

I think you need a sort of spiritual reason to back up your dramatics. Here is one, borrowed in part, but nonetheless true.

Jacques Maritain, the great Catholic thinker of our time, came to Toronto on his first visit to America. At our college, where he lectured, hockey was the great sport and interest of staff and students. He took in a game one day. We asked him his reaction to it. Said he, "It is a humble way of glorifying God." None of us had ever thought of it in that way. I'm sure we can say the same of dramatics, "*it is a humble way of glorifying God.*"

That description of it "it is a humble way" suggests one other thing we should all remember. If dramatics is to have the Christian educational value we expect, its participants must grow in virtue—especially humility. The very prominence of the lead in the play could be an occasion of pride. But it ought not become so.

One of the Arts

Dramatics is an art. But it is a fine art. Doing anything, making anything is an art, an exercise of virtue just as prudence is a virtue that concerns right thinking. When one makes beautiful things, does beautiful things, the art becomes a fine art. Along with painting, sculpture, poetry, dramatics takes its place in the fine arts. That is why it has always been given an eminent place in Catholic institutions.

In the *Oxford Companion to the Theatre*, a standard work eight full double columned pages are devoted to Jesuit drama alone. Some excerpts are "Records of early dramatic performances (by the pupils) are to be found in the histories of all the better known Jesuit colleges. In 1568 at the Roman College, at Seville in Spain, at Antwerp" (p. 416).

"Voltaire, in a letter to Dr. Bianchi in 1761 recalled the dramatic performances given by the pupils at the College of Paris. as the best thing in the education he received there from the Jesuits" (p. 422).

But even greater names than Voltaire, should be included here. Quote from p. 422, "Among the students of the Jesuit schools whose names are famous in the art are Molière and the Corneille brothers." One would hardly wish for more illustrious names in the history of the drama to document the statement that "the Catholic school has always stressed the value of dramatics in its programs."

We are carrying on a long and noble tradition, when we include and stress dramatics in the life of the school.

Design or Chance?

A science class proves the existence of God

By Sister Catharine Virginia, S.N.D.

Notre Dame High School, Moylan, Rose Valley, Pa.

When the curtain opens the Hi Sci Club of Sharon High School is assembled for its semimonthly meeting. The number present on the stage is 27. This includes the president and secretary who are seated at a desk or table facing the others. The entire group is seen in profile from the audience.

PRES: Will the meeting please come to order. [*Taps with gavel on table as he speaks.*] It is a pleasure to welcome you all tonight to the fifth meeting of this year. The secretary tells me she stamped 27 tickets at the door, so we have almost 100 per cent attendance. That is very encouraging. I feel sure it has a connection with the topic we are to discuss. Before proceeding to the business of the evening I would like to ask the secretary to read the minutes of the last meeting. Mary [*to the secretary*], will you please oblige.

SEC: Mr. President and Fellow Members, the fourth, semimonthly meeting of the High Sci [*pronounced sigh*] Club was held in the chemistry laboratory of our school on November 17. Twenty-seven members were present.

Two members, Wilfrid Platt and Ruth McCann described in some detail the projects they are preparing to enter in the April science fair.

At the conclusion of these reports a discussion was started from the floor. Bill Jackson, having been recognized by the chair, said he had been reading an article in a magazine which said it was impossible to prove the existence of God scientifically. Several other members said they had read the same article. After some talk Mary Weist suggested that, instead of just arguing and not having any hard and fast facts to back up our statements, we adopt a resolution to bring up the matter again tonight when those who were interested

could present evidence to back up what they said.

It was decided that would be a more scientific method of proceeding and Mary's resolution was adopted.

The meeting adjourned at 8:45 p.m. on a motion made by Carl Dorsch and seconded by Sally Molla.

Respectfully submitted,

MARY WOLF, Recording Secretary.

PRES: You have heard the minutes read. Will someone make a motion that they be accepted as read?

JOHN DENN: I move that the minutes be accepted as read.

PRES: Will someone second the motion?

BETTY LEE: I second the motion.

PRES: It has been moved and seconded that the minutes be accepted as read. All in favor say "Aye."

MEMBERS: Aye.

PRES: Those opposed say no. [*No answer.*] The minutes are accepted as read. I know from some of the discussions that have been going on in the cafeteria this week that this topic of trying to get scientific information to prove the existence of God has stirred up a lot of interest. The librarian told me a number of you had been in and had asked for both books and magazines that might give information on the subject. A couple of books that I thought would give me some material for discussion were already taken out when I asked for them. All of that leads me to think we ought to get a good discussion tonight. Who would like to begin? [*Bill Jackson raises his hand; he is recognized.*] All right, Bill, I see you have your hand raised.

BILL J [*stands*]: Thank you, Mr. President. As the secretary said, I started this at the last meeting, so it seems natural I

should speak first. In my search for material I came across an article in a book called *Man Does Not Stand Alone*, that I thought would make a good opening point. Near the middle of the eighteenth century an English gentleman by the name of Paley was walking in a garden and he picked up a watch. As he was examining it, opening the front and back to see if there was any sort of engraving that would help him to identify the owner, he became interested in the cleverness of its mechanism and the intricacy of its works. Then the thought came to him that people so readily believed that it took a great deal of intelligence and skill to make a watch, yet around us in nature there were numerous examples of design requiring far higher degrees of intelligence, yet they failed to recognize the One who planned these marvels. As a result of this reasoning he left \$48,000 to the Royal Society of Great Britain for an investigation in the various fields of science that would conclusively demonstrate the existence of God. I do not know whether the Royal Society accepted the legacy, and if it did, what was learned, but it seemed to me Mr. Paley's idea was not unlike our own.

PRES: That's a most interesting beginning, Bill. Thanks! And who would like to go on from there? Joe Norix, do I see your hand?

JOE N: Yes, Mr. President, you do. I would like to add to Bill Jackson's account that I came across a reference to his Mr. Paley, too. I found out that the Royal Society did accept his offer and a number of its members made detailed studies. They were published in twelve volumes.

PRES: Your information, Joe, brings us a step further. I do not believe those volumes you mentioned are in our school library, but I hope someone came across them somewhere in his research. They must contain information relating to our subject, Betty Lee, I believe you are looking for recognition?

BETTY LEE: Thank you, Mr. President, I am. I would like to propose a sort of working model for our discussion. I believe our point is to try to get some scientific proof for God's existence. Am I right? [*Several yes's from the group.*] Now I look at it this way. If we come across something that shows order, let us say a page of print we take it pretty much for granted that an intelligent being has been at work. I mean, for example, I have a two-year-old brother. Last Thursday he got hold of my fountain pen and my English notebook. He filled in a lot of blank spaces; there were blots, and lines, and circles covering several pages, but there

wasn't a single one on which there was either a neat, new, original sonnet nor even one on which he had copied a selection from anyone else. There was just no sense to what he had scribbled.

Why not? Well I don't know what heights of genius he may reach some day [general laugh], but at present he can't reason enough to compose a poem. He is very sweet, and minds pretty well when I say, "Don't do that!", so he can understand some things, but we'll still have to wait a while for others. [John Denn raises hand.]

PRES: John Denn, did you want to ask a question?

JOHN D: Yes, I did. I'm not sure how Betty Lee's two-year-old brother got into this supposed scientific discussion about God.

VERONICA CAREY: Mr. President, may I answer that one? [President nods agreement.] Thank you, John, I think the point Betty is making is this—if we see order in anything, even so commonplace a thing as a page of print you know such a result can only come from thought. You would never imagine for example if you saw a neatly typed page that a monkey had sat at a typewriter and just by a thousand lucky chances had managed to strike enough right keys in precisely the correct order, and had jiggled the space bar at all the right intervals so as to produce a whole sheet without a single typographical error. At least, if anyone knows of a monkey who can do it I certainly would like to hire him to type my themes.

JOHN D: Go on, Veronica, link your monkey up to our discussion.

VERONICA: I will. A correctly typed page presupposes thought; thought requires intelligence. Whenever there is order, it always indicates that intelligence has been at work.

JOHN D: Can you completely rule out chance? Couldn't a monkey really have struck the right keys just by luck?

VERONICA: According to mathematics his chances of success even if he should only want to type a single ten letter word on a single sheet of paper would run something like this: Let's choose the word importance and to give our Simian friend every chance, say there are no other letters on the key board except the ten required to type it. His chance of hitting the "i" first are from one to ten, the chance of getting the "m" next to it are from one to a thousand and to get the "i," "m," "p," in just that order he has only one chance in ten thousand. As the word lengthens his likelihood of success decreases with each letter until finally mathematics assures us the chance

that he will get all ten in proper order is one in ten billion. So, it seems to me, if your judgment is fair, you will have to admit the complete impossibility of an irrational being producing an orderly meaningful page of print on any subject as a result of chance.

JOHN D: I really agreed with both of you all the time, but I wanted to make the point very clear. Would everyone be satisfied with this summary of what we have said—if it can be shown that there is evidence of intelligent planning in the universe, then it is reasonably logical to conclude there must have been an intelligent Planner?

PRES: John Denn, I think that clears the air, and we can get started on point two. Can anyone offer clear unmistakable proof of the existence of intelligent planning in the universe. Vicky Morton, have you your hand up?

VICKY M: Thank you, Mr. President, I have several facts here that I believe show definite planning in the universe. First, the earth rotates on its axis every twenty four hours at the speed of a thousand miles an hour. If it turned at another rate, say at the speed of a hundred miles an hour, each day would be ten times as long as it is now, and would last one third of a month. The hot summer sun over such a prolonged period would burn up all the vegetation and we would starve.

Again, the earth is tilted at an angle of twenty-three degrees on its axis; this produces our seasons. If it were not tilted, water vapor from the oceans would move

north and south piling up continents of ice, for the poles would be in unending twilight. The weight of the vast mass of ice would depress the earth at the poles causing a compensating bulge at the equator. The lowering of the ocean level since the frozen vapor would not be returning to it would expose vast new land areas and diminish the rainfall in all parts of the world with fearful results.

And yet the balance between our earth and the sun is so perfect it has not varied in a billion years.

PAT SHUSTER [raises hand]: May I give some facts I found to show just how right the dilution of the air is for our needs?

PRES: The chair recognizes Pat Shuster.

PAT: Thank you, Mr. President. I guess we all remember from chemistry class how often Mr. Synder stressed the idea that the air is a mixture of gases, and probably most of us could give the percentage of nitrogen as 78, and that of oxygen as 21. But it was on reading up for tonight that I learned how perfectly that amount of each meets our needs. If, for example, the air was 50 per cent oxygen, instead of 21 per cent, a flash of lightning would set a whole forest on fire because the combustible substance surrounded by this imaginary dilution would be so inflammable. On the other hand, if the percentage of oxygen were halved to 10 per cent, life would be very different from the way it is lived at present, for few of the elements known to man would be available. The air would not be able to support combustion and many of the methods of metallic reduction which depend on high temperature furnaces would not be able to operate.

PRES: That information added to the ideas Vicky Morton gave us about the tilt of the earth's axis would seem to add up to a possible conclusion that there is orderly planning in the universe. Has anyone else any facts that bear out the argument? Lou Greyson, are you looking for recognition?

LOU GREYSON: Yes, Mr. President, I am. I have long been interested in a study of animal instincts and for some years I have collected all the data I could find about them. There are the long flights of birds in the migrating seasons, during which some species fly actually more than a thousand miles over the trackless ocean, and yet they do not get lost. A bee will find its hive even though it has flown fifteen miles away from it in its search for nectar. Again there is a wasp that catches a caterpillar and knows in just what part of its body to sting it so that the caterpillar cannot creep away. And yet the wasp does not kill it. The mother wasp



— From Catholic Light, Scranton, Pa.

lays eggs on the caterpillar and then the wasp dies. When these eggs hatch out, their first meal is ready and waiting, and what to me is even more remarkable, when these wasps reach maturity and are ready to lay their eggs they will follow the same behavior pattern though they have never been taught it. These methods of behavior are needed for the preservation of the species, yet are so unchanging that the animal will go on following the pattern even when in some circumstances it spells ruination.

For example, a man turned a beehive sideways after the workers had left for their day's nectar collection. On their return in the evening the entire swarm repeatedly charged at the solid wall forming the side where the opening had been when they left that morning, bumping their heads against the solid wall. They evidently could not reason to the possibility of finding the opening around the corner.

JIM NORSE: Lou [*he nods to the previous speaker*] and I were discussing those facts last night. We finally agreed that the presence of the instincts served a purpose, the preservation of each species. The manifestations of instinctive behavior are very numerous and varied; they show extreme cleverness. The more one studies about them in books and with his own powers of observations, the more amazed does one

become. We finally concluded there would have to be a directing intelligence possessed by a Person for such a large number of different yet useful instincts to exist.

PRES: The presentation of facts that you and Lou have just made, Jim Norse, is very convincing. We have time for just one more set of facts; does anyone have anything else he or she would like to present before we stop. Therese Martin, do I see your hand?

THERESE MARTIN: Yes, Mr. President. We have heard a lot about the world itself and about animals. What about either the human body as a whole, or even just one part of it, say the eye? In the short space of a minute as a plane flies over a large city, one can see successively a number of different scenes. The camera mechanism of our eye records each, develops it into a picture, tucks it away in the memory and is studying another in a shorter length of time than it takes me to say this. Relatively few people are born blind, and yet it has been calculated that there are 13 factors that must be present in a single eye if we are to have any glimmer of sight. If we use Veronica Carey's rules governing the mathematical probability of all of these factors being present and in the right place, it seems incredible that any of us have any sight. If chance were the ruling factor, I don't suppose we would. The study of one

single organ of the human body is enough to prove to me the existence of an Intelligent Planner for the universe.

PRES: You have made a convincing point, Therese. I would like to conclude the discussion with two quotations I copied as the result of my own research for this evening's session. One is from an anonymous source. It says that an Arab was asked why he was so convinced there was a God. He replied that when he saw footprints on the sand he could tell whether a man or an animal had passed by, so in the same way he saw all about him traces of God's work in nature that told him not only of God's existence, but also what kind of being He is.

The second is from the July 16, 1956, issue of *Time* magazine, page 62, in the education section. The writer of the article quoted from Edmond Ware Sinnott, director of the division of sciences and dean of the graduate school of Yale University.

Professor Sinnott states, and I quote, "The two roads to truth, the way of science, confident in reason, and the way of Faith, depending on the insights of the spirit, do not follow the same course. Yet, man should not regret these differences that but make men whole; from the tension between them character is born." End of quote.

I take this to mean that we should not be surprised if there is at times a seeming conflict between scientific facts and the truths of faith. If both are true they could not possibly contradict one another in reality; minds that are really honest and able will continue to probe until the apparent contradictions are resolved.

I have found this one of the most interesting meetings we have had. Your discussions have been lively and animated. [*General murmurs of assent*] I hope we will have more like it. It is getting late, however, so I think we had better adjourn the meeting; and we shall do so if someone will make that motion. [*Hand is raised*] Joe McCrea, you have the floor.

JOE MCCREA: Mr. President, I move that the meeting be adjourned.

[*Curtain comes down as the president formally concludes the meeting.*]

PRES: It has been moved that the meeting be adjourned. Will anyone second the —

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Kids' Corner

By Sister M. Helene, S.C.C.

Gehlen Grade School, Le Mars, Iowa



Broadcasting a program from Station J.M.J.

Kids' corner originated with the third-grade children, and I placed all responsibility on them. It was a weekly program consisting of dramatizations, pantomimes, singing, and storytelling. We made an adjustable microphone and decided upon the station's name and announcer. For us it was J.M.J. (Jesus-Mary-Joseph). Each committee planned a program and submitted it to me for approval. One group decided to present "Transportation" in three series: by land, air, and water. In each series they showed the difference between travel yesterday and today. Another group provided music appreciation with the "Nutcracker Suite," "Rusty," and other classical records. The programs twenty to thirty minutes in length, were not only original, entertaining, and a means of self-expression, but were educational as well.

Class Newspaper Vitalizes Arithmetic and English

By Sister M. Carola, S.S.N.D.

St. Mary's School, Galena, Ill.

It all began when Mary, heading a committee of three, approached the desk after dismissal. "Sister, may we have a school paper this year?" After a bit of preliminary probing, we decided to bring up the subject at the next day's English class. If you know eighth graders, you know what kind of response Mary received next day. "Listen," I inserted, "a school paper means work, some of your free time, and once you start, you'll have to carry through. It must be your work—not mine." They were willing.

Financial Problems

One of our first major problems was financing the venture. It looked like a wonderful opportunity to teach the meaning of stocks, so I suggested we form a corporation and raise our capital by selling shares to the class. Their knowledge of stocks was very meager so out came arithmetics and they studied with real purpose. The film "What Makes Us Tick" (Modern Talking Pictures—free!) which we viewed three times fixed the meaning of stocks in their minds. On September 25, the class formally received its corporation charter together with its "New York Exchange" abbreviation EOSM. Next day the elected president and secretary were busy selling and recording the purchase of shares at ten cents each. Most buyers reflected the typical conservatism of our rural area and invested in only one or two shares, while two brave persons took eight and ten each. Several decided to wait it out and see. Excitement ran high as each held his share certificate typed up after the model found in our textbook. They were as precious as \$100 shares.

Producing the Paper

In the meantime, work on the paper progressed during English classes. They chose an editor-in-chief and an assistant, after considering the qualifications required for the post. Each member of the class made a list of items he thought should be in-

cluded in the paper. After pooling ideas they decided to devote sections of the paper to the Sodality, reports from each classroom, and articles of general news concerning school. All were insistent that the paper publish many names of children in order to attract customers, so they included such items as lists of coming birthdays, and results of classroom contests. Following this discussion the editors posted the topics on the blackboard and invited class members to choose one or more assignments. The board was filled in quickly because actually appearing in print with one's name affixed to an article is a real incentive for writing.

When all news articles were in, the editors met with me one Saturday afternoon and they learned the rudiments of sorting, organizing, and laying out the sheets in preparation for the typist. After the first paper the editors were able to carry on rather independently and developed clever little ways of highlighting and illustrating

sections. The duplicating crew of three girls took over after school as soon as the carbons were typed and the following evening a team of boys assembled and stapled the sheets. October 10 was an exciting day as our first paper went on sale.

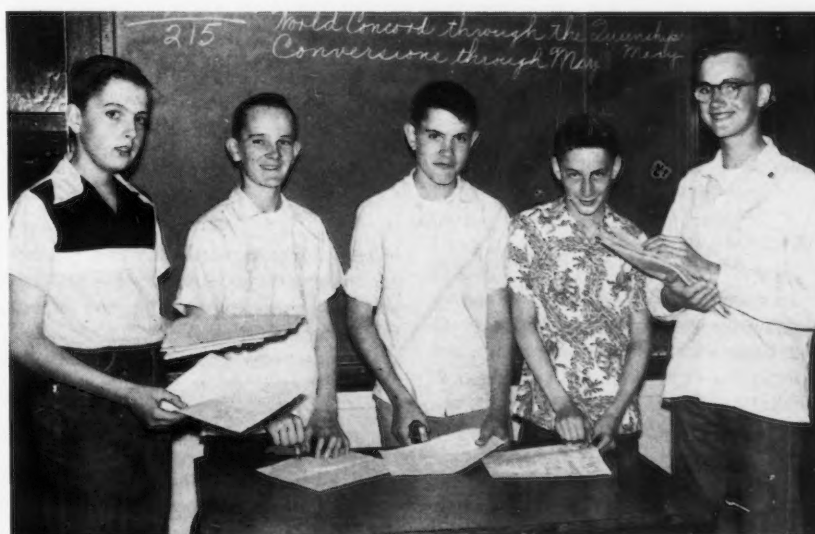
Determining Dividends

Next morning our arithmetic class began with a stockholders' meeting. They totaled expenses: carbons, paper, duplicator fluid, staples, a hired typist, and rent on the duplicating machine. Next came the question of dividends. After lively discussion, they decided to keep enough money on hand to finance the next issue. That left a dividend of 1 cent on each share. Someone suggested using color in the next paper since it would be the Christmas issue. There was lively discussion of the point pro and con, some pointing out the added expense and others arguing that it would attract more lower grade readers. The discussion ended promptly when one youngster rose and asked, "Whom are we trying to please anyway—ourselves or our customers?" A poll taken on the playground that noon hour convinced everyone that color would be an asset.

Outcomes of the Project

All told, we published an issue of ten pages every two months and ended with a graduation edition of 16 pages. Stockholders were happy to collect a total of 8 cents in dividends on each share plus their original investments on May 31 when their corporation was officially dissolved.

Looking back, I think that the project



A team of boys assembled and stapled the sheets of their school newspaper. The class bought shares of stock to finance the co-operative project.



Students choose their writing assignments.



President Donald pays a dividend to Barry while Secretary Jean records a dividend for Nancy.

was accomplished with a minimum of extra effort, plus a near maximum of desirable results. Chief among these was genuine motivation for tasks which had to be accomplished anyway. Seeing oneself in print is a powerful writing stimulus for a youngster and there is nothing like "money in the pocket" to bring home the concreteness of a business deal.

Another very desirable outcome was the development of a spirit of co-operation and sense of responsibility. When you belong to a corporation it makes a difference when

you spoil a carbon, or run off too many copies of one page and not enough of another, or put the staples in on the wrong side of the paper. The children evinced their eagerness to please by asking the rest of the school to drop ideas into a "suggestion box" which they located in the corridor. Carrying responsibility developed a real glow of satisfaction.

Our paper also helped to create a family spirit in the school. The children were interested in one another, and if one's own name was not in the paper, maybe a brother's or sister's was! They noticed and gave credit for things about school which otherwise might have passed unnoticed. Developing a habit of appreciation is eminently worthwhile.

A project for Grade 8

A Unit on New York City

By Sister Mary Ann, O.P.

Sacred Heart School, Cambria Heights, Long Island, N. Y.

An Eighth Grade Project

In connection with our speech work, my eighth-grade students were introduced to committee work. Its freedom, novelty, and avenues for expression and leadership enthralled them. Using committees for two speech topics, employing a chairman, and prefacing each final report with discussion during which time the children themselves chose their topic, then broke it down into individual phases was the method most enjoyed. It was obvious that the children loved this type of schoolwork and that they were learning effectively. The tone of class

industry perked up and there was marked improvement in sociability, poise, oral expression, constructive thinking, and respect for the opinion of others.

I decided to expand and improve the committee work and to use it in studying a unit on New York City which was part of our grade work in social studies.

Objectives of the Teacher

1. To give children factual knowledge of New York City.
2. To develop an appreciation of size and importance of our great city.
3. To develop responsibility, ability, and

work in groups, appreciation for work of others, leadership.

4. To promote self-expression through writing of letters.

5. To develop special talents, class and school spirit, and courtesy.

Objectives of the Children

1. To make our English functional by writing real letters, carrying on interviews, writing up visits and reports.

2. To learn more about our wonderful city of New York.

3. To share our knowledge with our classmates and schoolmates.

The Teacher's Procedures

I asked the children that, if they could work on a committee with anyone in the room whom they wished, what would be their first three choices (sociogram).

By the result of the sociogram, I formed my new committees, seven on each, consisting of at least one star, one isolate, and as far as possible, at least one choice of

each child, considering particularly the less-popular children of the class.

In class the next day, we turned the desks into circles, and the children selected their chairman.

I then explained that we would begin the study of New York City, our city, and to make it more interesting, perhaps they would like to select one phase of the city's activity, which would please them most.

After much discussion, the committees decided upon the following phases: historical New York, the harbor of New York, industries, New York as an attraction to visitors, buildings, transportation, communication.

A date was selected for what we called our "First Progress Report," and also a tentative date for the final report.

Each member of the committee selected a further breakdown of the group problem or topic as an individual task.

We made plans to take a class trip, a guided tour, of New York City, early enough to be of help to us in our work.

I guided the class in the knowledge of places and sources of information. The children contributed additional names and places.

We set up a class "Help One Another" club, and a special committee to take care of this, whereby those who located a picture or information could give it to others who need it, and receive help from others for their own report.

The children decided to make booklets or maps or charts, and these they wanted to display. We, therefore, divided our bulletin board space into seven sections allotting one to each committee, and the project thus initiated grew into a very elaborate and beautiful display.

Each committee was given a committee work sheet and the necessary explanation to describe each report and fill in the columns on bibliography and evaluation.

Children's Activities

Problems

How shall we obtain our information?

How shall we plan our tour of New York City?

Who shall be invited to visit our exhibit?

What kind of posters and material shall we display?

How shall the progress reports be made?

Projects

Booklets, maps, posters, charts were made.

Each bulletin board was decorated, the materials displayed, and letters added.

Trip to New York City was undertaken, and letters were written for information.

Teacher's Bibliography

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Library and Research

Since it was explained to the children that they would need a bibliography, the importance of the school library became clear. Each child was eager to enhance his knowledge and information by a sizable and varied list of sources and authors.

The assistance of the public librarian was enlisted to obtain information.

Committee Work and Organization

All progress on the unit was done in and through the committees. The chairmen were in complete charge, but each was instructed and guided in the ways of good and effective leadership.

The trips were organized as well as the reports, discussions, and displays.

Writing and Revising

The reports were written and revised several times, with the chairmen acting as editors for their respective groups. Since the respective chairmen were all (this time) the brighter students, this encouraged and fostered their creative talent.

Observing and Interviewing

Some of the children actually observed

the activities they were going to report such as, the Harbor, the Consolidated-Edison Company, St. Patrick's Cathedral, Banking, and the American Telephone and Telegraph Company.

Interviews were fostered and carried on with people who represented important phases of city activity and industry.

Trips and Excursions

There were numerous private trips with parents, schoolmates, etc., to places of interest, companies, and buildings.

Private group excursions were held after school and on Saturdays.

The class guided tour of New York City was the big, highlighted event of the unit.

Exhibit

Our exhibit was a multicolored and variegated collection of pictures, posters, charts, and booklets assembled and displayed to represent the information the children had gathered and were eager to share with each other, and their visitors. The children showed a great deal of enthusiasm in decorating their bulletin boards. They spent a great amount of time and ingenuity in devising ways to be original, and in hiding

their progress from their rival committees until the "unveiling" day. Newspaper and brown paper coverings were used to cover their artistic maneuvers during the construction.

Creative Expression

Progress report.

The final report.

Class constructive criticism of both (also teacher).

Committee discussions and conclusions reached.

Photography Contest

This contest was held after the display was completed, and was by request of the students themselves. The children brought their own flash cameras from home and vied with each other for the best "shots" of their classroom, now turned into a miniature New York City.

Integrating and Correlation

Subject Fields

1. RELIGION

Increased through the realization of the enormity and magnitude of the city—vastness of its God.

Bounty of God brought home to children through a careful study of plentitude of work provided for man in New York City and the inspiration God gave man in "creating" the huge skyscrapers, bridges, and roads.

Study of churches, such as St. Patrick's Cathedral showed dependence of man upon God.

2. ENGLISH

Oral—discussion, making reports, sharing ideas, criticizing and evaluating own and neighbor's work and progress.

Written—making outlines, writing speeches, interviews, reports, writing up unit for the school paper, writing letters for information and pamphlets, and thank-you letters for materials received.

3. MATHEMATICS

Used in calculating size of city of New York, the harbor, buildings, population per square mile.

Made practical in estimating cost of bus for field trip, expenses for lunch, tip for driver, etc.

4. SOCIAL STUDIES

Knowledge of city increased through study of occupations, location, population, important historical sites, history of New York, its people, origin, customs.

Tolerance for races and creeds broadened through realization of New York City as the "melting pot" of the east.

Pride in the city deepened.

5. ART

Used extensively in illustrating projects, decorating the room, and the group bulletin board space.

As an added "extra," which evolved as the unit progressed, the side blackboard was illustrated as a composite of New York life, with student "artists" drawing and illustrating the mural about a skyline of New York City theme.

Skills, Abilities

Facility in oral expression, use of letter writing, technique of making reports, technique of interviewing, library research, working in groups, spelling of words needed in unit.

Attitudes

Sociability, responsibility, leadership, co-operation, respect for opinion of others, tolerance of slow learner, courtesy in waiting one's turn to speak, and in listening, appreciation of others' efforts, poise, class spirit.

Culminating Activities

Final Report

On a designated day, when the materials were all displayed, each committee was ready to give its "final report." We turned the chairs (six) about to face the class and the chairman sat at the teacher's desk.

In the guise of a panel master of ceremonies, the chairman conducted the committee final report.

The members of the committee in turn, after using illustrative materials, gave their reports.

Questions were asked by the group, and a brief discussion held after each committee report.

The committee work sheet, with its bibliography and chairman evaluation was submitted to me for my evaluation.

Standards of Evaluation

Criteria of Child Appraisal

Is the work interesting? Why?

Am I learning many new things about New York City?

Am I enjoying my activities? Why?

Are the activities and experiences necessary to my education?

Do I know more about working in groups and on committees?

Do I like to work this way?

Is my thinking and behaving better since I've begun to study the unit on New York City?

How is my improvement shown?

Criteria of Teacher Appraisal

Was the unit on New York City more

significant for the children than any other unit at this time? Why?

Were the children interested in the unit—its problems and activities? What evidence substantiates this belief?

Were there sufficient materials available on the proper levels of understanding for the successful execution of this unit?

How did this unit foster initiative, proposing, understanding, research, and judgment?

What were the evidences of improvement of study techniques, language, reading, thinking, and behavior of children?

How did the unit provide integration?

Was the unit completed?

Were the outcomes achieved worth the time and effort?

Did the unit provide for continuous educational procedures by children and teacher?

Did the unit inculcate permanent values in the child? What were they?

How did the unit motivate the children in further study? And fit into the life of each child?

For Middle Grades

Name the Category

By Beth M. Applegate

Colorado Springs, Colo.

"Category" is a fascinating game for children from the third grade up, which helps them organize their thinking on a given subject.

The person who is "it" selects a topic pertaining to a field of study. If it is history, the topic might be "Lincoln," "The American Revolution," or "Important Dates." In a geography class the subject might be a given state or foreign country; in grammar, synonyms for a certain word, pronouns, parts of a letter, etc.

The player who is "it" calls on various members of the class, or begins at the head of a row. Each person must then give some information pertaining to the subject. If the subject selected were "Spain," one child might say "Valencia oranges"; another, "Madrid—capital," etc. If the person who is "it" feels that someone's answer is not appropriate to the topic, he may challenge it, then the child must find evidence to prove his point. When all possible answers have been given, the child contributing the last statement is free to choose a new topic.

Use of Numbers in Kindergarten

By Sister Teresa Margaret, Carmel, D.C.J.

Carmelite Center and Day Nursery, San Antonio 3, Tex.

Arithmetic, as such, has no place in the kindergarten. However there is a "number readiness" as highly desirable as "reading readiness," and, in many instances the two merge into a general "readiness" or level of maturity, preparatory to first grade.

Number Concepts

Concepts are more important to the kindergarten child than the knowing of abstract arithmetical facts. The latter are beyond his understanding, the former are not. Even before five years of age, a child begins to be number conscious. So, while there is no definite phase of arithmetic assigned to kindergarten (a child need not know for example, how to count to five or to ten), a kindergarten child should have number concepts up to five, should be able to recognize groups of two's and three's at sight, and should be able to use numbers correctly in concrete situations. Most often number concept is formed with number name in the child's mind, but not necessarily so. One becomes aware of this when dealing with children who have spoken a language other than English before entering school, and even more aware of the disassociation of number concept and number name when teaching children of very limited background and inadequate vocabulary. Even in an uninteresting environment where there is little stimulation, a bright child may have developed considerable number consciousness, though he may not know what we call groups of two, or three, or four, in any language.

Intelligent children pick up much information offhand, the average child needs a little guidance, the dull child needs more help; but all can profit by the guided experience kindergarten gives, to unify and clarify their number concepts.

rote counting beyond ten is not particularly encouraged in kindergarten, but using numbers concretely in connection with objects, experiences, and quantities is encouraged by:

1. Counting for necessary information: children, milk bottles, or glasses needed at a table, windows, crayons, blocks, etc.

2. Play that calls for counting in orderly sequence: steps, bounces of a ball, strokes of a hammer; various number games.

3. And while learning music appreciation on kindergarten level, and developing a sense of rhythm in the rhythm band, a child also makes use of counting to 2, to 3, or to 4.

Space, Time, Size, Shape

The somewhat vague concepts of space and time, size and shape, and other relationships begin to have more meaning for five year olds.

1. Stories help the child make comparisons of size (Three Bears), as do games with balls and other objects.

2. Recognition of various shapes may help develop concepts needed in arithmetic as well as in art or architecture.

3. Ideas of spatial relationships as well as English vocabulary can be improved by teaching the correct use of words as under, over, far, near, high, low, in, over, upon. This can be done incidentally on excursions and at play, and then more systematically through discussion and games.

4. The value of numbers in measuring time becomes apparent to kindergartners who have got beyond the stage where everything is either yesterday, or tomorrow. Incidental teaching of the use of numbers to tell ages, to mark time on the calendar, ("When is the circus?") and getting ready for Christmas) help clarify a child's thought, and help him to make himself better understood. A week's time means more to many children if they count by Sundays, for example, "There are four Sundays before Christmas," or "Next week means when you come back to school after Sunday." The children learn that clocks and watches are for telling time; they become accustomed to a certain position of the hands at a certain hour, and can tell when it is 9:00 o'clock, or 12:00 o'clock, for instance. Some actually learn to tell time.

5. Knowing home address, and perhaps telephone number is a wise precaution, and the child learns more readily if numbers hold some meaning for him.

6. Some idea of the value of money is apparent even before five years, and at kindergarten age, most children are capable of recognizing and naming a penny, nickel, dime, and know their relative value, i.e.,

you get more for a nickel than a penny. Some can do the same for a quarter, half dollar, and a dollar.

7. The relationship of parts, a whole, a half, can be grasped, and the part correctly named. Smaller fractions need not be called by name, but can be recognized as parts of a whole.

8. Phrases as "taking away one ball," in a game, or "dividing the cookies" come to have meaning; this is a preparation for more abstract use of these terms in primary arithmetic.

9. The kindergarten child also has some ideas of weight and measurement, and shows interest in his own weight, and height, and in objects of measurement. Time taken to give him such explanation as he can grasp repays in his growing concepts of space and relationship. "Heavier than," and "lighter than," can be used intelligently by the kindergartner.

All of these activities have value in so far as they have meaning to the child, and actually increase his concepts of number, space, and time. They have a functional value, and serve to awaken a child's interest and capacity for understanding. These activities are not *goals of learning*, nor do they measure his *success in learning*. Rather, they are *readiness material*, and have a *cumulative value for later learning*.

Practice Number Situations

There is no need to anticipate the primary grades, and teach five year olds to write numbers; then to keep them busy for weeks practicing writing numbers, which is a difficult feat for most five-year-old fingers. There is no need for having the kindergarten child write over and over again that $2 + 2 = 4$. Let him handle blocks, count them, and learn that two blocks, and two more blocks make four blocks. When you have used numbers for some time, and they are familiar, set up favorite toys, and tag each with a number, say from one to five. Each child must recognize the number, and "pay" the proper amount in beads, pebbles, slips of paper, or what have you? to get his toy. Numbers thus used mean actual number value to the child. Even such a prosaic activity as passing around the crayon boxes can oc-

casionally become such a "game." Boxes can be tagged before class begins; it will take a little longer than usual to get each child's crayons to him, but this can be a worthwhile learning activity.

In passing, let me note, writing need not be strenuously banned altogether from the kindergarten. One can do a service to children who are prepared by taking advantage of their interest in writing; but we should not have formalized "writing periods"; these are out of place in kindergarten. I know that there are those who believe our years of schooling should be shortened, and I have no quarrel with them. We would do better though, I think, to do some condensing in the intermediate and upper grades, rather than to anticipate the primary grades in kindergarten, and even nursery school.

Limit Size of Classes

Another important use of numbers in the kindergarten, and this applies to the teacher, and her supervisors, is the number of five year olds assigned to one teacher. A certain amount of informality is essential in kindergarten; to crowd fifty, sixty, and sad to say, more children into one room, with but one teacher necessarily makes regimentation and formalized teaching the order of the day. One way to overcome this difficulty is to have the children attend half-day sessions, which is sufficient for kindergarten. One teacher can thus teach two reasonably sized groups of children. Where the children must attend all day because the primary reason for their being in school is that their mothers find it necessary to work, a day care center is what is needed. If there is but one Sister, or but one trained teacher for sixty to one hundred children, volunteer help from mothers of the parish, or paid help from capable, though untrained persons, can supply the deficiency. Teacher's aides should take over the more custodial aspects of day care, as lunch hour, and nap time, and supervise some of the free play time of one half of the class while the teacher conducts kindergarten classes. Teacher's aides should work closely with the teacher, under her supervision, and have designated times to talk over their part of the daily program.

This aspect of "kindergarten numbers" I append here because I know from experience that when one describes a number program such as I have outlined, the objection that said program is impossible with a large class is sure to be made. The expedient of division by 2 or 3 of the number of children in the class is wiser and makes for a better all-over program than that of regimentation. Five year olds

Definitions, Educational Terms

Sociological Terms Now Used in Education

By Edward A. Fitzpatrick

Role is the part played by an individual because of the position or status he occupies in an organization. It imposes certain duties, it has certain rewards and privileges, and certain relationships. Miss Smith is, in school, in the role of teacher, and Johnny has the role of a pupil or student.

Status is the amount of prestige, deference, respect, or social honor which is attached to a given position in an organization.

Systems of Status are the relationships between statuses, which grow out of the amount of prestige due to the position in the organization, based sometimes on authority and sometimes on knowledge or skill, and sometimes on personality.

Community is a social group in which individuals are united by common values, habits, and definitions, in which they fill definite statuses and roles and have a feeling of solidarity with the group—a feeling of belonging and membership. A class may be merely an agglomeration of individuals or it may become a community. This is also true of a school.

Life Chances are the opportunities to acquire the desirable things of life—including health, a high standard of living, education, and the other "durable" satisfactions of life.

Informal Social Group: Both in formal organizations and in the social life of a community, informal social groups are groups that spring up spontaneously, and, though they have structure, the members are not aware of, or self-conscious about it—even though there are definite leaders, a set of purposes, and a set of values or rules. One of the most difficult classroom problems is that of dealing with such informal groups.

Bureaucracy: As organizations become large there develops within them what is called bureaucracy. This is the organization of the personnel into groups (originally called bureaus) with definite assignments based on special skills or knowledge or knowledge of the organization; with defined authority, operating under specific rules, orderly relationships between groups or organization units; and all contributing

to the purpose of the organization. The term has acquired a bad connotation, because of the tendency (and the reality) of such organization to become self-sufficient. Bureaus become little empires for the bureau chiefs to expand their personality and increase their salary. Red Tape is multiplied, jealousy of other bureaus develops, and officiousness toward their public become marked. Public and private school systems and educational institutions, particularly the higher institutions of learning, have bureaucracies and develop the bureaucratic spirit.

Cultural Lag is a social situation in which there is a dislocation, maladjustment, or imbalance between different phases of culture, because they are moving at different rates of speed or readjustments have not been made to new conditions.

Culture: Culture is a way of life.

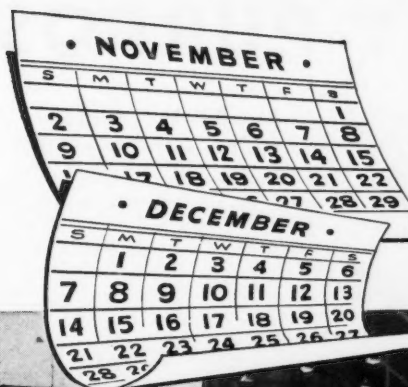
"It involves a common view of life, common standards of behavior and common standards of value, and consequently a culture is a spiritual community which owes its unity to common ways of thought far more than to any uniformity of physical type." Christopher Dawson, *Religion and Culture* (New York, 1948), pp. 48-49.

"That complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society." E. B. Taylor, "Primitive Culture," in *Century Dictionary* (New York, 1913), Vol. II, p. 1398.

"Culture may be defined as any system of conventional or traditional ideas as expressed in ways of doing and making things." Paul Martin, "Archaeological Work in the Ackmen-Lowry Area," *Bulletin*, Field Museum of Natural History (July, 1938), p. 296.

Peer Group: The peer group is the group made up of the age mates of a child; it is a group without any adult members. The members of the group are not marked by any wide differences in age, maturity, or prestige. The child belongs; he learns from the group readily and naturally; and with the group he feels psychologically freer than even in the family group. Here he is freer to explore his personal relationships in a less emotional atmosphere. The peer group is an informal social group, with its own rules, customs, expectations of membership, habits, and even its own jargon or language.

should not have to spend most of their day sitting quietly at their desks; that is not kindergarten.



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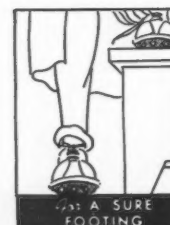
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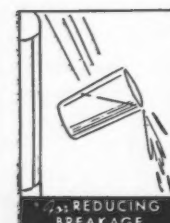
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As compiler of this series of articles on
Adult Education, Sister Jerome Keeler
gives some thought-provoking definitions on —

The Meaning and Scope of Adult Education

By SISTER JEROME KEELER, O.S.B.

Dean of Donnelly College, Kansas City, Kans.,
and Executive Director, NCEA Commission on Adult Education



● DURING THE PAST TWO DECADES a phenomenal increase of interest in Adult Education has developed here in the United States. Homer Kempfer, in his recent study,¹ attributes this to four main causes: a rise in the educational level, the demands of a changing culture, the influence of war, and the need for human association. Also, the added leisure time resulting from shorter working hours has certainly given people greater opportunities to devote themselves to things of the mind and spirit.

If we try to pinpoint the basic cause of this surge of interest in Adult Education, we encounter the fact that this generation, more than the foregoing, has awakened to the value and necessity of *lifelong learning* and its concurrent possibilities. We have suddenly begun to realize actively what we had probably believed passively, that the learning needed for a lifetime cannot be crammed into the years of childhood and youth, and that only in later life will much of what we studied in a liberal arts college be fully understood. Lyman Bryson once said: "It is impossible to teach a college youth of eighteen how to meet all the problems of a middle-aged man of fifty."²

Adult Education is rather difficult to define. Someone has described it as a "jungle" and, in the same strain, C. Hartley Grattan, looking at the practice of Adult Education in the United States in 1955, remarked: "One has a strong feeling that this collection of trees simply does not make a wood."³ Howard McCluskey finds the movement vigorous, sprawling, and amorphous—"vigorous because it originates in basic human need; sprawling because it is the function of widely diverse agencies; and amorphous because, springing from an extensive range of human interests, it lacks an integrating focus."⁴

Defining Adult Education

Most of the definitions of Adult Education are rather loose and all-inclusive. Everyone seems to agree that it is a life-learning process which deals with the needs of adult people, that usually there is no established form—no separate buildings, no separate faculty, no textbooks, no entrance requirements, no credits, no examinations, and no mandatory participation. John Walker Powell limits it to "continuous (as against sporadic) experiences organized specifically for the purpose of adult learning."⁵ Paul Essert calls it "an experience of maturing, volun-

tarily selected by people whose major occupation is no longer that of going to school or college, in which these individuals or groups plan meaningful tasks and apply sustained inquiry into them."⁶

Adult Education is not a new movement. It has come down to us from colonial times. In the early days of our country immigrants were taught English, foreigners were prepared for occupations. The learning was in great measure remedial, centered around vocational schools, Americanization, and citizenship. Then followed the era of reading circles, clubs, lyceums, chautauquas, and the like. Adult Education had a marginal status in our system, and only recently has it become a separate movement and received great impetus. The work of the United States Department of Agriculture, in conjunction with the land-grant colleges in the fields of agriculture and home economics, was perhaps the first major venture into Adult Education as we now understand it.

Its proponents tell us that more than 49 million people in the United States are now engaged in some form of Adult Education and that there are nearly three million workers in the program. Hundreds attend the national conventions of the Adult Education Association. In addition to the school people (secondary, college, and university), there are representatives from dozens of other groups—labor and management, radio and television, YMCA and YWCA, the PTA, CIO, Great Books, libraries, agricultural and home-economics extension work, business, the press, and many others.

Other countries are also making significant advances. In 1949 the adult education section of UNESCO was created and an international conference was called at Elsinore, Denmark. Since then great strides have been made. Several volumes of scholarly studies have been published, including an *International Directory of Adult Education*,⁷ which details programs in 50 foreign countries.

Aims of Adult Education

Since its organization in 1951, the Adult Education Association of the U. S. A. has accomplished a huge task in clarifying goals, formulating principles, and establishing techniques. Its leaders state that the general aim is to assist adults to realize the higher values of life. Much attention has been given by the A.E.A. to group dynamics, community development, and inter-group relations. Specific goals that have been spelled out by various groups are: to help people become free men and good

¹Homer H. Kempfer, *Adult Education* (New York: McGraw-Hill, 1955), pp. 9-10.

²Lyman Bryson, *Adult Education* (New York: American Book Co., 1936), p. 9.

³C. Hartley Grattan, *In Quest of Knowledge* (New York: Association Press, 1955), p. 303.

⁴Quoted by Paul H. Sheats, *Adult Education, The Community Approach* (New York: Dryden, 1953), p. 295.

⁵John Walker Powell, *Learning Comes of Age* (New York: Association Press, 1956), p. 7.

⁶Paul Essert, *Creative Leadership of Adult Education* (New York: Prentice-Hall, 1951), p. 5.

⁷*International Directory of Adult Education* (Paris: United Nations Educational, Scientific and Cultural Organization, 1949).

citizens, aware of their social, moral, and civic responsibilities; to aid them to understand and appreciate good literature, good art, good music; and to think competently about the serious problems of life, economic, social, and political; to make it possible for them to understand better the world in which we live and the people with whom we work and to improve their professional status; and, in general, to enable them to assume the responsibilities which the circumstances of mature life have brought them and to respond to the challenge of our times.

Adult Education under Catholic auspices has these same goals, but it also reaches above and beyond them with an apostolic intent. Catholic philosophy of education with religion as its core holds that the ultimate aim of education at any level is to know, love, and serve God here on earth and attain eternal blessedness hereafter. The principal aim of a Catholic adult education program, therefore, will be to give people an increased knowledge of the teachings of the Church and their application to present-day problems. Our late Holy Father Pope Pius XII reminded us that these problems may relate to every phase of life, that the jurisdiction of the Church is not limited to matters strictly religious, but also includes social and political questions, national and international issues, since these touch on ethics and morals.⁸

While the primary concern of Adult Education is to satisfy needs, the most pressing needs of our time are undoubtedly moral and spiritual. In an address at the formal opening of the International Conference on Adult Education in 1949, Jaime Torres Bodet, Director-General of UNESCO said: "In a world where material interests have become the main spring of action, and where economic success is the measuring rod of values, individuals, classes, and nations act as enemies or rivals rather than as partners: so that it is seldom that man has been lonelier, poorer, or more unhappy."⁹

Considering the limited resources of most of our Catholic institutions in matters of buildings, finance, and faculty, it might be well to concentrate on courses which only we as Catholics can offer, instead of trying to give those which others can give as well or far better than we—the vocational and recreational courses (how to make hats, how to decorate cakes, how to swim) or even more serious courses in industry, business, carpentry, photography, and the like. These courses undoubtedly have value, yet it would seem far better for us to give an understanding of the life and teachings of Christ to a small group of 25 mature, interested persons than to attempt to teach bridge playing to 200.

⁸Pope Pius XII, "Teaching Authority of the Church," An Address to 250 Cardinals, Archbishops and Bishops, November 2, 1954. (New York: *The Catholic Mind*, Vol. 53, No. 1109, May, 1955), p. 316.

⁹Adult Education—Current Trends and Practices (Paris: Published by UNESCO, 1949), p. 13.

Extent of Catholic Adult Education

In October, 1957, I wrote to 230 Catholic institutions of higher learning, asking for a bulletin or brochure of their Adult Education program, if they sponsored one. Approximately 170 replied, 90 saying that they do *not* have an Adult Education program, and 80 saying that they do. Of these eighty, however, some 20 sent catalogs showing that their programs consist of evening classes for credit. No one will deny that night schools which offer a modified schedule of regular day-school credit courses are giving a form of Adult Education. But, as we have mentioned before, in the present connotation of the term, Adult Education usually means short courses without credit, not leading to an academic degree.

Most of the Adult Education programs offered by Catholic colleges and universities seem to be of the highest quality. They include courses in theology, church history, the Bible, the life of Christ, the liturgy, marriage, parenthood, the encyclicals, as well as courses in philosophy, psychology, sociology, government, politics, literature, Great Books, foreign languages, art, music, science, and hygiene. Vocational and recreational courses are also listed by some schools, but they are usually in the minority, while the more solid courses predominate.

Community colleges whose purpose, as their name indicates, is to serve the needs of the locality in which they function, can be ideal centers of adult education. Besides the programs offered by colleges and universities, there are other first-class ones set up by dioceses, parishes, special centers, libraries, and labor schools.

There are also many other activities going on under the auspices of the Catholic Church which are not labeled Adult Education and are not sponsored by an educational institution, but which actually do a great deal to educate adults. For instance, there are the Cana Conferences, the Rural Life Movement, the study clubs in the Confraternity of Christian Doctrine, the programs planned by some of the Newman Clubs, the extensive and excellent work being done by the National Councils of Catholic Men and Women. Hundreds of Catholics are participating in these apostolic works which are definitely educational in their scope. Their goals are to assist their members and through them others to become better men and better citizens, to understand and fulfill responsibilities which affect the temporal and eternal welfare of themselves and their neighbors.

In this presentation, we have attempted to collect in one volume information about these programs that are being conducted under Catholic auspices in various areas. We hope that it may serve as a compact reference for individuals or groups interested in establishing or directing programs, or in taking any part in the Adult Education movement.

What others say about Adult Education —

E. D. Goldman
New President of NAPSAC

One of the great values of adult education in its ability to be free of the conventional approach. Experimentation in offerings, a more immediate sensitivity to the needs of the people should be one of the distinguishing characteristics of adult education. This, coupled with the opportunity to offer to the people a truly fine Liberal Arts program, will serve to

encourage all adults at all occupational and economic levels to maintain an ever-increasing desire to learn, to grow, to understand their present environment and culture in terms of our magnificent heritage.

—National Association of Public School Adult Educators, Sixth Annual Convention, Cincinnati, Ohio, November, 1958.



Pope Pius XII and Adult Education

By WILLIAM H. CONLEY, Ph.D.

*Educational Assistant to the President,
Marquette University, Milwaukee, Wis.*

● THROUGHOUT THE CENTURIES the Church has considered education to be one of its serious responsibilities. Its clergy and religious, lay institutions which it has guided, and various organizations in its parishes have actively engaged in educational programs appropriate to the needs of time and place. In missionary work, in instruction of the faithful in the truths of religion and the moral life, and in formal schools from the elementary level to the university, it has attempted to fulfill its obligation to form the perfect Christian. The educational programs of the Church have regularly utilized the forms and media which were current, acceptable, and effective. The written word, the spoken word, demonstrations, the arts, drama, discussions, the printed word, schools, and modern mass media have all been employed. There has been continuous awareness of the kinds of education which have been desirable and necessary through the ages.

It is not surprising then that our late Holy Father, Pius XII, in an address to a group of Italian teachers and students on March 19, 1953, pointed out the importance and scope of adult education in present-day life. Our modern society, through its rapid evolution, has had and continues to have a deep influence on individuals and on family, industrial, and professional relations. Continuation of education, or adult education, is therefore of utmost importance. Since needs for further education are felt by most persons, its scope is broad and the types of programs it encompasses are adapted to previous education of the individuals.

Three Levels of Adult Instruction

The first group of persons who are in need of adult education are, according to the Holy Father, "the multitudes who in their infancy and adolescence were not able to have the education they need and to which they rightly aspire. . . . [Some] do not have even elementary instruction."¹ In this group are the millions throughout the world who can neither read nor write, and others who have some skill in the basic tool subjects but lack the most fundamental knowledge about social relations and the world about them. Not to be forgotten are those persons who have a low level of economic competence. Vast areas of the world are underdeveloped and fail to yield a decent livelihood because the inhabitants do not know how to use their labor and the goods of nature to produce for their needs. At this first level Adult Education provides for elementary instruction in the

linguistic and quantitative skills, in understanding one's self and social relations, and in training for basic economic competence.

The very nature of man as well as his physical and social well-being demand continuing education. Pius XII observed in his discourse, when speaking of adults who already have elementary instruction:

Often they would like to revive and strengthen what they once learned but have forgotten, to complete it, bring it up to date, to learn also from those who are better informed, what their own capabilities are and how these can be used with greater benefit.²

This may be called the second level of instruction for adults.

Third, adult education can contribute to professional or vocational formation. Instruction may be offered which will permit the adult to prepare for an occupation better matched to his abilities and aptitudes.³ He can thus gain greater personal satisfaction from the work he performs and perhaps provide better for the economic needs of his family. Both are to be desired.

A fourth level of education for adults allows for "fuller development of human qualities."⁴ It is concerned with the explanation of human problems, a philosophy of life, a reuniting with the past, and preparing for the future "a world enlightened by Christian hope."⁵ This truly educational and cultural activity for adults is sometimes obscured by the immediate needs for elementary, vocational, and social instruction. It cannot, of course, replace them, but it crowns their successful completion.

The Holy Father warns that in these various levels, although politics and economic problems frequently receive prior consideration by adult educators immediately after elementary and vocational instruction, we must not lose sight of the primary position of the individual and the family in all educational endeavors. Individual development of the complete human being comes first. Next must come preparation for marriage and the family because it is in the "supreme art of governing the family unit wherein man uses, as far as possible, all his faculties of mind and heart, all his qualities and resources."⁶

The family is a part of society and develops within the larger unit. Here social and political relations become important. In our complex civilization, extending even into the international organization, these relations and the problems arising from them

¹Pope Pius XII, "Adult Education," Discourse to Pupils and Teachers for Adult Education, March 19, 1953 (Dublin: *Irish Ecclesiastical Record*, Vol. 81, 1954), p. 383.

²*Ibid.*, p. 383.

³*Ibid.*, p. 385.

⁴*Ibid.*, p. 385.

⁵*Ibid.*, p. 385.

⁶*Ibid.*, p. 383.

THE HOLY SEE AT WORK

Our late and beloved Holy Father, Pope Pius XII typified the spirit of adult learning. He was ever alert to the needs of the times, zealous in his pursuit of knowledge, and untiring in communicating the Truth to his fellowmen.



require analysis, ability to discover facts, ability to judge. The modern adult must receive assistance in further education on the nature and problems of society and of the teachings of the Church about it.

Following his discussion of the needs for adult education and its scope, the Holy Father turned to a consideration of some conditions of adult education and the qualities necessary in teachers of adults. "It is often necessary," he observes, "to begin by persuading them (adults) that further instruction is useful."⁷ Frequently adults feel that they can no longer learn and they must be made aware, the Holy Father felt, that

many experiments have clearly shown that the adult between the ages of 25 and 45 is in full possession of his capacity to learn; is capable of greater voluntary application, has a better appreciation of what he learns, organizes his knowledge to better effect, and knows how to use it more wisely.⁸

Once the adult is convinced that he can learn, it is the obligation of the teacher to plan the motivation for each adult student.

"Rare indeed," said the Holy Father, "are the adults who have the courage to complete their education by themselves. . . . The presence of, and contact with, a teacher are, generally speaking, irreplaceable for the adult as well as for the child."⁹ The teachers of adults must have the qualities of any good

teacher, but because of the nature of the adult learner certain aspects of teaching must be emphasized. The teacher should be of worthy character because of the lesson he himself teaches. His teaching must be alive, if it is to awaken the adult who may be dulled by the monotony of his daily tasks.

Teacher Must Stimulate Thinking

The teacher will need to plan the organization of learning experiences so that they stimulate thinking and provide for exercises in reflection and expression. Special techniques such as the use of audio-visual aids may be employed with great effectiveness. Finally, provision needs to be made to give the learner opportunities to apply his knowledge and his abilities to concrete situations, to relate his learning to the practical world so that he will not be adversely affected by the "depersonalizing" influences prevalent in his daily surroundings.

The magnitude of adult education, as outlined by Pius XII, cannot be the work of a single type of institution. The Pope declared: "Whoever addresses himself to people, under any title whatsoever, shares in the responsibility for adult education."¹⁰ Representatives of the state, the mass media, and the various agencies formally dedicated to different levels and types of adult education are perhaps the most powerful instruments. Those engaged in the teaching of adults, who recognize its importance and the qualities necessary to carry it on, should be encouraged to persevere, recognizing that in their work there is a genuine apostolate both human and Christian.

¹⁰*Ibid.*, p. 388.

⁷*Ibid.*, p. 383.

⁸*Ibid.*, p. 386.

⁹*Ibid.*, p. 387.

What others say about Adult Education —

Lawrence G. Derthick

U. S. Commissioner of Education

The educational programs needed by those who have grown past the early learning years are as broad as life itself. However, they can be classified into major categories, such as remedial, adjustive, and developmental. We must remedy the defects and fill the gaps of earlier schooling; we must learn to adjust and contribute to our fast-changing world; we must continue to grow in our personal and inter-personal development, and in our concepts of, and attitudes towards the world

of things and people and our relations with them.

The problems which such programs can help to solve are of such magnitude and urgency that they should be considered as one of our major undeveloped areas of education.

As a Nation we are not yet sufficiently appreciative of the fact that better informed adults mean richer developmental experiences for children. — Excerpt from an address to National Association of Public School Adult Educators, November, 1958.



SECTION I: AREAS OF INTEREST AND ACTIVITY

Why Catholic Adult Education must have a

Theological and Philosophical Foundation

By **VERY REV. FRANCIS W. CARNEY, S.T.D.**

*Director of the Institute of Social Education,
St. John's College, Cleveland, Ohio*

● **OUR CATHOLIC FAITH** is a religious way of life directed to the attainment of natural and supernatural happiness for those who profess it. Our Faith embraces a creed of truths which of necessity must be believed, a code of moral behavior which must be observed, and a cult of worship of the Supreme Being which must be complied with publicly and privately. In a true sense of the word, therefore, our Faith is our life; and we are expected to live it at all stages of our human existence because it is our guarantee of eternal life, the desirable and fitting end of human life. God universally wills the salvation of all human persons, and the Catholic Faith is the divinely revealed and sure means to the attainment of personal salvation.

The Catholic educational structure, supplementing the Catholic family, is directed to the communication of this religious way of life as interpreted by the Catholic Church, with the infallible assistance of the Holy Spirit and the earthly guidance of the Vicar of Christ. It is understandable, therefore, that the Catholic educational effort at all levels places emphasis upon the transmission of the essential elements of Catholic Faith which relate to creed, code, and cult. It would be rather surprising, then, to find Catholic adult education in any form neglecting these basic elements; but rather normally we would expect that it would give great attention to these values as it pursues its varied program of supplemental education for adults in the contemporary American scene.

Cornerstone of Catholic Adult Education

Theology, philosophy, and liturgy, both in theory and practice, must be the cornerstone of Catholic adult education, because these are supportive of the Catholic Faith that is within us. These areas of instruction are essentially related to the understanding, enrichment, appreciation, defense, and practice of the Faith which is our salvation. This is not to state that Catholic adult education may not have lesser objectives relating to the attainment of earthly happiness and perfection, but merely to insist that theology, philosophy, and liturgy form, as it were, the core areas of instruction in the Catholic adult education effort.

The role of theology in adult education is not difficult to determine or delineate. Theology is the science of God and all things as they relate to God. It is supreme among the sciences which man employs to attain to intellectual and moral development befitting his nature. It has a certainty in its pursuit of truth that is denied the other sciences which rely solely upon human reason and the investigation of the senses and merits accordingly greater attention from the human intellect in its endless quest for knowledge. Further, theology affords a systematic approach to our Faith, explaining it in detail, developing its fundamentals, defend-

ing its tenets, and increasing its appreciation and application. Logically, theology is a core area of Catholic adult education, affording an excellent opportunity for the communication of religious thought on the level of the adult intelligence.

We Must Teach Theology

The religious instruction of our youth, imparted at home or in the formal process of the school, gives us in progressive form the content matter of our Faith. It is expected that the deeper understanding will come with the assistance of God's grace and our own personal effort. Courses in theology in Catholic adult education supply the ready means for the necessary and desirable increase in the knowledge of our Faith. The religious instruction of youth is inadequate for the problems of adult life, as our present Holy Father pointed out in his address on adult education a few years ago; nor does the elementary instruction of youth suffice for meeting the challenges of contemporary forces which oppose our principles in the realms of knowledge and of action. The fundamentals of our Faith, therefore, must be brought to our adults anew and in their contemporary situation. Courses in dogmatic, moral, and ascetical theology included in a Catholic adult education program serve to assist our Catholic laity to strengthen and develop the Faith which they received from hearing and example in their earlier years. Thus it helps the laity to achieve a spiritual maturity that will make them ready for the stresses and strains their Faith experiences in a culture and society that do not universally understand or accept it.

Thomistic Philosophy Also Required

The role of philosophy in Catholic adult education programs is quite closely related to that of theology, and this relationship is understandable because philosophy as a science is the handmaid of theology. Our Catholic philosophy is freely dedicated to the development and defense of our Faith. In Catholic philosophy, human reason strives to its utmost systematically to find and organize truth, and in so doing it serves to explain and defend many of the truths of our Faith, which Divine Revelation has not fully unfolded for our instruction. The Catholic Church, especially since the thirteenth century but also prior to it, has always espoused the ability of human reason to attain to truth and thus has dedicated itself to the support of philosophical science. In point of fact, it has chosen the philosophy of St. Thomas Aquinas as a reliable guide and more than recommended his philosophical thought as a safe and sure system for the attainment of natural truth. By a sort of discipline, the Catholic Church has encouraged the teaching of Thomistic philosophy in our institutions of higher

learning and continually emphasizes its application in current intellectual dispute.

In Catholic adult education programs, then, courses in Thomistic philosophy afford our Catholic laity an opportunity to develop the necessary ability to think in accord with the laws of logic and to direct their intellectual effort to the solution of contemporary problems in human society in accord with the sound principles of Catholic philosophy. Further, in the light of philosophy, our Catholic laity can be equipped to confront error with truth gathered through the unaided exercise of reason and thus to strengthen the foundation of their own Faith and assist in bringing it to others not yet fully disposed for this great supernatural gift.

Explain New Liturgical Forms

The recent reforms in the liturgy and the renewed interest of the laity in liturgical life are enough to indicate the importance and necessity of the inclusion of courses in the liturgy in Catholic adult education programs. It should be pointed out, however, that this area is of tremendous value in increasing appreciation of the Catholic Faith through its emphasis of sensory and emotional aspects of our Faith. Again, it has deep consequences in terms of increasing the sense of participation of the faithful in the life of the Mystical Body and prompting them to integrate their Faith with their daily life in the family and society as a whole. Also, positive instruction in the liturgical life of the Church enables the faithful to guard against the excesses of devotion that frequently weaken their Faith and puzzle those outside the Faith.

The resources for adult education courses in theology, philosophy, and the liturgy are usually more at our disposal than for other courses. The faculties of our diocesan and religious seminaries, of our Catholic colleges and universities are ordinarily composed of persons who have good undergraduate or graduate training in these areas of instruction. Further, many of these capable people are deeply endowed with a sense of responsibility for the development of a strong lay apostolate and thus are most willing to contribute time and good effort to the cause of Catholic adult education. Today it is quite possible to call upon the laity in greater number to assist with courses of instruction in these areas, for being graduates of Catholic universities and colleges and having continued their education along the lines of these disciplines, they are most able to participate earnestly in the labor of

Catholic adult education. Textbooks and course outlines of study are no problem at all.

The apostolate of the Catholic press has witnessed tremendous advance in recent years, and in adult education programs one can take ready advantage of this great accomplishment. The physical facilities available in our many parishes and educational institutions seem also to lend the appropriate atmosphere for continuing education courses in theology, philosophy, and the liturgy, for our Faith has manifested itself in all its splendor in the many monuments we have raised to God and the service of the people of God. Our Catholic laity are not disinterested in these areas of adult education. On the contrary, the faithful, individually and in groups, are showing a definite desire to sponsor and participate in such educational programs devoted to the enrichment of their Catholicism. Where these areas of study are included in programs of informal adult education, they have consistently proved attractive.

Important Studies for Our Times

Three developments in contemporary American life appear to recommend strongly to Catholic adult educators the inclusion of theology, philosophy, and liturgy in programs of adult education. First, the recent emphasis on science in American education should accentuate emphasis on the theological and philosophical aspects of Catholic education by Catholics themselves. Our Faith, while never hostile to science in principle, finds its greatest support in theology and philosophy and these must remain essentials of Catholic education and not be lost in the desire for certitude and truth through science alone. Second, the recent subtle and open attacks upon intellectualism demand that we recognize the intellectual character of Catholicism, especially as it is manifested in its theological and philosophical syntheses. Our Faith is not in servitude to ignorance and tradition, but rests upon the investigation of the whole of reality itself. Theology and philosophy are the two greatest facets of Catholic intellectual activity and must thus be brought into proper perspective in Catholic life. Third, the separation of religion from life in the United States demands in the interest of the nation and the Church an intensified bond between the practice of religion and daily living.

Theology, philosophy, and liturgy, in theory and practice, are devoted to this last mentioned objective and they can very well serve to achieve the necessary integration of religion with life.

**Catholic Adult Education programs
can further an understanding of**

Social Responsibility

By RUSSELL BARTA

Executive Director, Adult Education Centers, Chicago, Ill.

● ONE OF THE MAJOR PREOCCUPATIONS of the Church in modern times has been the reconstruction of the worlds of working life and international relations. The Church has no desire to remain outside of and aloof from the challenges facing man in these areas of human existence, rather she would like to collaborate in the building of this new world. What this new world will look like is difficult to imagine, for it is still in the process of becoming; yet in its own way and according to the dynamism contained in it, it will be open to justice and love.

The task of collaboration in this process of social renewal, both on the national and the international level, rests squarely on the shoulders of that group in the Church which we call the laity. If the Church does not foster a body of laymen, actively committed to a restoration of human values in economic and political life, she is apt to restrict herself to the confines of the sanctuary. It was precisely against this false spirituality that Pius XII spoke in his last Christmas message when he said: "In general, the co-operation in the order of the world demanded by God of the Christian should equally keep clear of a spiritualism which desires to hinder him from all access to, or taking part in, external things and which, when admitted at one time within the Catholic fold, caused serious damage

to the cause of Christ and of the Divine Creator of the universe."¹

To some extent we agree with the poet who said that a new world is only a new mind. The establishment of a new social order, national and international, requires apt human instruments, personalities who with vision and virtue work for a society open to justice and love. The formation of such human personalities requires a combination of favorable factors. The role of Catholic adult education in the training of such laymen is to provide them with opportunities for serious study so that they will understand the good society, the nature of the claims of such a society of responsible beings, and the dynamics whereby such a society may realistically be achieved.

The basic texts which are indispensable reading in the social re-education of the laity are, of course, the papal documents developed since the encyclical of Leo XIII *On the Condition of Labor*. The writings of Pius XII, especially the encyclical *On the Mystical Body*, more or less complete this modern body of papal thought. Not to be overlooked are the magnificent Christmas discourses which invariably treat of social questions.

The main factor, then, in the social re-education and intellectual formation of the laity is the study of the papal documents. They are to be carefully read and discussed and used as much for raising questions as for answering them. "Popularizing" the social encyclicals in adult education programs must not become a mere form of social propaganda.

However, even this serious study of the papal documents is not enough. The solution of human social problems and the creation of suitable social structures are not to be derived automatically by deduction from social principles. The concrete circumstances and exigencies of national and international life demand examination in their own right. A knowledge of papal social thought is no substitute for a study of American foreign policy and the agonizing problems which face the nations of the world in their efforts to live at peace. Nor is understanding the nature of the Church as the Mystical Body of Christ a substitute for a

close scrutiny of the problems with which, for example, African peoples are now struggling.

Study of International Affairs

Especially on this level of international affairs is there a gap in adult education. Even though a considerable task still confronts those interested in educating the laity in socioeconomic matters, there is at least a tradition of Catholic participation in the labor movement and the support given such participation by the Catholic labor schools. In the field of international life there is no such tradition nor has education in foreign affairs ever kept pace with the growing unification of the world. Thus we do not find, among Catholics, centers of international education for the laity doing in this area what was done in the area of the socioeconomic problems of the nation by the labor schools.

Study of Political Morality

Finally, of special concern to Americans are the problems arising out of the pluralistic environment in which we live. During the past decade and as far into the future as we can see, there loom the difficulties arising from tensions and misunderstanding between Catholics and persons of other religious beliefs or no beliefs at all over such issues as the interpretation of the First Amendment, union of Church and State, federal aid to education, and the like. The task that falls to Catholic adult education is to provide opportunities for the calm study of the basic American documents relevant to these issues. The purpose of such education is to introduce mature, reasonable discussion in an area of national concern often characterized by emotional charges and countercharges. A respect for freedom is one of the bonds that has united Americans despite their differences. A real need of the times is a rational examination of the roots of this freedom in the American tradition, and in terms of this tradition.

Adult education under Catholic auspices can satisfy this need and prepare us for a more intelligent and harmonious coexistence nationally and internationally. To this end, many programs include such courses as: the Encyclicals, Current Social and Political Problems, You and Your Neighbor, The Family, Preparation for Marriage, Man and Society, and Foreign Relations.

¹Pope Pius XII, "The Divine Harmony of the World," Christmas Message, December 22, 1957 (New York: *Catholic Mind*, Vol. LVI, No. 1136, April, 1958), p. 175.



By HARRY B. KIES, A.M.

Assistant Director of the Institute of Social Order,
Rockhurst College, Kansas City, Mo.

In numerous Labor Schools and Institutes
of Industrial Relations, the Church teaches

Economic Understanding

● AN APPRECIATION OF THE WORK and the development of the Labor Schools, or, as they are more properly designated today, Institutes of Industrial Relations, can be had only in the context of the social apostolate of the Church.

Bishop Haas once stated the situation by saying that when the Catholic Church, by virtue of its Divine commission, claims moral authority to decide the right and wrong of the industrial system, it makes the elementary distinction made in medicine between medical practice and human beings.¹ The point to be remembered here is the point which Nell-Breuning distinguished years ago:

The Pope designates society and economics as a matter concerning morality and not religion as is occasionally believed — two different concepts. We should like to see

¹Most Rev. Francis J. Haas, *Rights and Wrongs of Industry* (New York: Paulist Press, 1933), p. 21.

such expressions as, for instance, "the social question is not a material but a religious question," disappear; even though they were well meant, we could well dispense with them.²

In any appraisal of the Institutes of Industrial Relations we must be aware that today they are under well-meaning but ill-directed fire. There is a doleful complaint raised that such institutes do not contribute to cultural values and fail in the spiritual approach and the formation of an "elite." The best rejoinder to current criticisms is to keep in mind that the Institutes work first upon the moral basis. Second, the knowledge of techniques, laws, and current practices of the work world placed in proper perspective is indeed a fundamental point of origin at which to begin. Third, it would be the height of temerity to deny that the Institutes have contributed heavily and effectively in meeting the challenge of liaison between the Church and the workers. This does not imply that the Institutes consider their work to be the only effective link nor that it is the ideal to be attained. It does mean, however, that the institutional stability of the apostolate has been given continuity in a field in which the Church has been much fretted.³

In geographic extent the work of the Institutes ranges from coast to coast, and from border to border. They may be conducted under the auspices of a single parish or combined parishes. Some are diocesan-wide; others are connected with an educational institution. Most often the latter are directed by the Society of Jesus.

The Work of Labor Institutes

Their work in a most generalized sense divides into two major areas of emphasis: those which attempt to combine at the same time the management and worker education in the same classes; and those which emphasize separation of instruction and development for one group or the other. Yet, even a distinction of this type is more often observed by the breach than the observance. Many Institutes conduct seminars from time to time limited to one group or the other. Those Institutes which seemed to have emphasized such a practice (i.e., the work of Father Philip Carey, S.J., of the Xavier School in New York, with the dock workers) have certainly not been insensitive to the mutuality approach.

It is not easy to assess the influence of these approaches and to decide which is to be preferred. The only safe statement in this area is that it is certainly more difficult to induce management to attend than it is to persuade the workers to do so. It can be added here, parenthetically, that a quantitative measure of influence is difficult to assay. Personnel in the field, however, do cite verified cases of the indirect influence of the work. New doors and new vistas are opened in this work of the Institutes. Thus, indirectly, the influence of the Church is felt where otherwise it would have remained sterile.

The best existing survey of the actual number and types of institutes was made in 1956 by Father William J. Smith, S.J., and presented to the Second National Catholic Action Conference. According to his survey, there are approximately 40 institutes now extant as compared with double that number 15 years ago. Of the 40, some 20 may be said to be fairly large and relatively stable units attached to educational institutions or on an officially approved diocesan basis. The work of the Association of Catholic Unionists (ACTU) is the one exception to the above categorization. The list, together with the years of each Institute's foundation, is as follows:

- Brooklyn School of Social Action, 1946
- Cardijn Center, Milwaukee, 1949
- Catholic Conference on Social and Industrial Relations, Portland, Ore., 1945
- Catholic Labor Guild of Boston, 1953
- Catholic Labor School, Los Angeles, 1947

- Catholic Social Action Club, State University of New York, Delhi, N. Y., 1955
- Diocesan Labor College, Buffalo, 1939
- Diocesan Labor Institute, Archdiocese of Hartford, 1942
- Industrial Relations School, Loyola High School, Los Angeles, 1948
- Institute of Industrial Relations, Helena Diocese, 1956
- Institute of Industrial Relations, Holy Cross College, Worcester, Mass., 1943
- Institute of Industrial Relations, LeMayne College, Syracuse, N. Y.
- Institute of Social and Industrial Relations, Loyola University, Chicago, 1941
- Institute of Industrial Relations, Loyola University, New Orleans, 1947
- Institute of Social Order, Rockhurst College, Kansas City, Mo., 1939
- Institute of Industrial Relations, St. Joseph's College, Philadelphia, 1943
- Institute of Industrial Relations, Scranton University, Scranton, Pa., 1945
- Institute of Industrial Relations, Creighton University, Omaha, 1945
- Labor-Management School, San Francisco University, San Francisco, 1947
- Loyola Industrial Relations Center, Los Angeles, 1949
- Nassau-Suffolk School of Social Action, 1952
- New Rochelle Labor School, College of New Rochelle, N. Y., 1938
- Pope Pius XII Institute of Industrial Relations, Ramsey, N. J., 1949
- Queens School of Social Action, Brooklyn, N. Y., 1947
- Social Action Institute, Diocese of Providence, R. I., 1944
- St. Joseph's Labor Management Center, Charleston, Mass., 1952
- St. Peter's Institute of Industrial Relations, Jersey City, N. J., 1946
- St. Thomas Service Club, Chicago, 1954
- Xavier Institute of Industrial Relations, New York City, 1936

Sixteen of these, more than half of the Institutes, are conducted by the Jesuits. Faculties are volunteer, and for the most part they are drawn from high schools, colleges, universities, and the legal profession.

In order to attract participants, the schools make a concession to self-interest and personal advantage by offering specialized courses, in order eventually to lead those who come through the door of a better knowledge of the Church's social doctrine. The late Father John C. Friedl, S.J., put it thus: "We do not argue with a nearsighted man; we give him a pair of correctly fitted glasses. We correct his vision."

The current program of the Institute of Social Order at Rockhurst College is illustrative and typical, although some of the Institutes listed above do less and others do more.

The enrollment is open to all without regard to race, creed, or color.

Three sessions are held each week for six weeks. The courses offered for the first session are: Principles of Industrial Peace I, Public Relations, Labor Law I, Parliamentary Law I, Grievances Procedure, Collective Bargaining I.

For the second session the courses are: Principles of Industrial Peace II, Labor Law II, Parliamentary Law II, Collective Bargaining II, History of American Labor, Social Security.

The third session includes: Job Evaluation, Written Communication in Business, Public Speaking, Economic Problems, How to Read a Financial Statement, Human Relations in Industry.

Teach Social Doctrine of the Church

The objective is to make known the social doctrine of the Church because the Church cannot abdicate her duty to speak out in defense of the rights of human personality nor fail to declare uncompromisingly the moral obligations of industrial and economic life.⁴ More specifically, the individual by knowing the techniques of his own industrial society, by distinguishing the proper from the improper use of them, contributes a practical step toward promoting and maintaining right order in industrial society.⁵

The core of the curriculum is, therefore, to be found in the course, "Principles of Industrial Peace," which is based upon *Rerum Novarum* and *Quadragesimo Anno*.

⁴*The Church and Social Order*, A Statement of the Archbishops and Bishops of the Administrative Board of the National Catholic Welfare Conference, 1940.

⁵*Social Order*, op. cit.

²Rev. Oswald von Nell-Breuning, S.J., *Reorganization of Social Economy*, translated by Rev. B. W. Dempsey, S.J. (Milwaukee: The Bruce Publishing Co., 1936), pp. 80-81.

³William J. Smith, S.J., "Are Labor Schools Passé?" (St. Louis: *Social Order*, 7:446-52, December, 1957), pp. 446-452.

Because art appreciation and creative classes
teach a man how to live, Adult Education
should be concerned with

Cultural Development

By SISTER FAITH SCHUSTER, O.S.B., Ph.D.

Professor of English, Marillac College,
St. Louis, Mo.



● THERE ARE TIMES IN THE BUSIEST LIVES when men must be alone to think. Even when they are not alone, there is a thought level which becomes habitual to adults. It is with the quality of this habitual thought level that the "cultural" aspect of Adult Education deals.

Kenneth Fearing in his poem "Portrait,"¹ pictures modern man chatting and driving through life without an original thought, doing the things everyone else does but keeping the only thing that is really his own — his soul — unused, locked in a parenthesis.

If this situation exists outside the poem, it exists not because people really want it to be so. It exists, if it does, because people have rather just allowed it to happen. A vital, earnest, cultural program in the Adult Education systems is, therefore, not a luxury. "I have a degree in engineering," a young man said recently. "I'm coming to these courses now because I need enlightenment and joy."

An Age Hungry for Beauty

For all the accusations leveled against our "mechanized" age, there was never a century of more readers, more writers, more listeners to music, more critics — if not practitioners — of art. Every drugstore and union railway station is lined with books. Every automobile has its radio; every billboard, some form or caricature of art. Even the smallest home is coming to have its picture window. Modern man, like man of all ages not only has the "right" to culture; he has a *hunger* for it. He can exist without enlightenment and beauty, but he cannot *live* without them.

More than any other civilization, a civilization withdrawing ever more from the land and its framework of natural beauty needs before it the vision of life which man at his best in music, art, and literature has left to his fellow men. Although we will always have the sky and the sea and the sunset, the great expanse of land which used to give perspective to these views is shrinking for many people. There is nothing inimical to culture in an urban way of life. People ought to be good for other people. But there is a challenge to educators to open the hearts and minds of their students so that they can indeed see "infinity in a flower," especially when so many will be able to have only a flower or two in their gardens.

All men have great affinity for art. The good Adult Education program capitalizes on this affinity, recognizes it, puts true culture within its reach.

The Adult Education program has the wonderful opportunity to put modern man in touch with the beautiful as expressed by the

past — so that man can be an appreciator and a creator of the beautiful in the present and leave a path for the future. Not everyone, indeed, needs to know Homer and Milton in order to save his soul. But I have seen wistful looks on the faces of people when those names are mentioned. I have recognized the desire of barbers, and construction workers, and gas station employees to share in the universal manliness and heartbreak on the windy plains of Troy, and to see Raphael keep his eye on Satan as he spreads his Western wing toward earth.

No one who has taught an evening course in Music Appreciation can miss the beauty on the faces of listeners to Beethoven, Rachmaninoff, and Schubert. Music brings together mankind from all ages, and ennobles him so that man sings and feels with his fellowmen from any century the depths of what life means.

Similarly, one rarely sees more intensity in a classroom of students, be they nurses, typists, postoffice clerks, doctors, lawyers, farmers, than when they are taken into the confidence of great art and asked to give Roualt, Picasso, Van Gogh, or El Greco a hearing. Catholic audiences in particular do have opinions and do care when the purposes of modern Christian art are penetrated.

It is the function of all the great arts to speak to all men. It is the longing of great art to do so. And every man has a right to listen and to respond appreciatively when he is being spoken to.

Formation of the Whole Man

Nowhere, therefore, in the formation of the "whole man" which is the end of Catholic Adult Education is the objective more happily or worthily achieved than when the workmen of the day, worn with the "burden and the heat," meet in some cultural class. For, as a speaker recently said, "Religion gives man his noblest object of expression — God; but art gives him his noblest means of expression."

A properly conducted Fine Arts program on the adult level has the beautiful fruit, then, of letting the workman of the world really see his world in its right perspective. It gives him the right appreciation of his own day, teaches him that the simple things of life contain the real majesty of life, lets him realize where goodness and beauty really are to be found.

Some of the practical joys of a Fine Arts program are its infinite variety of subject matter, its everlasting freshness, the rewarding response of adults who pursue such a program, and the very fact that because of man's inherent love of the beautiful one can almost rely on there always being someone to teach it and someone to take it. At a minimum of cost and physical paraphernalia, the program can go on. All one needs is a book, a picture, a record, . . . and a listener. In art, as in creation, beauty is for the taking.

¹Kenneth Fearing, *New and Selected Poems* (Bloomington: Indiana University Press, 1956), "Portrait," p. 53.

Appreciating High Fidelity is one of the adult courses offered at the Institute of Social Education at St. John College, Cleveland, Ohio.

Suggested courses in literature may be a series on: Literary Types, Literary Periods, Great Men of Literature — Classical and Modern, Contemporary Literature, Book Reviews, Great Books discussions, the Function of Literature, and the Relationship of Literature to Religion and Life.

In the field of music, courses may deal with Great Men of Music, Great Types of Musical Composition, Contemporary Music, and the Course of Music and Religion Through History.

Painting, sculpturing, and architecture invite the same kind of consideration. Lectures on Great Artists, Types of Art, History of Art, The Secret and Function of Art, Contemporary Art, and the Relationship of Art to Religion — all will keep the most seemingly ordinary men alive with the consciousness of the universal, the true, the beautiful.

Every man is at heart an artist, who can shape in words, in song or in crayon his own realization of the beautiful. The creative and inspired Adult Education program recognizes this fact, and uses its every means to bring truth and beauty into each student's life.

Develop Latent Talents

An important element in the cultural development, then, is the creative talent latent in people. For a man to love a poem, a story, an essay, a symphony, a painting, is a beautiful thing. But



for a man to *make* one is joy he never quite experiences in any other activity. The cultural development desired by the Catholic Adult Education program will therefore make room for art classes, community choirs, and creative writing classes.

Men who are engaged in making or appreciating the beautiful are men experiencing in some way man's highest emotions — awe and reverence. The Catholic Adult Education program has a chance to help men and women of the twentieth century do just this. It can fill the minds of people like the one in Kenneth Fearing's "Portrait" with thoughts that glorify God and give joy to man. Then as he "drives, drives, chats and drives," modern man knows that his soul is indeed his own filled with goodness and joy that overflow into the office or home where he spends his day, making the kind of wonderful "thunder" which Chesterton thinks reaches heaven.



One of the strongest motives of the adult student is an improvement of his

Vocational Efficiency

By SISTER HENRIETTA EILEEN, C.S.J., Ph.D.

Dean, College of St. Teresa, Kansas City, Mo.

● **THE INCLUSION OF VOCATIONAL SUBJECTS** in the adult education program set up under Catholic auspices is desirable if such a program is to yield the maximum in results. Over and above the service of such courses to the community, the vocational courses attract many who would have no other opportunity for contact with the Church. Often these adults register in the courses with a great deal of trepidation, but after the eight-week period they leave with a much more tolerant attitude. Here is indeed the possibility of doing apostolic work simply by bringing people together in a Catholic atmosphere.

In many localities segregation is still practiced in business schools. Minority groups because of their color would thus be unable to get the needed training if it were not for the Catholic adult educational program.

Why Do Adults Go Back to School?

Benefits from such courses also accrue to those who enroll simply because they enjoy the experience of going back to school. Often these individuals are attracted into different areas of interest. Some who are dissatisfied with their present work seek new



Improving typing skills is a course popular with adults wherever it is offered. Here at the College of St. Teresa, Kansas City, Mo., note the modern desks and equipment, as well as the well-lighted classroom.

horizons in order to prepare themselves for a change of occupation. Such courses give the adults an opportunity to re-evaluate their particular adaptabilities.

What Courses to Offer

In the selection of courses to be taught, community interest in the subject, the geographic area, and the reputation of the instructor call for careful consideration. For example, courses which are of value in an urban area may not succeed or satisfy needs in a rural district. Recently, when several large companies were splitting stocks, there was front page newspaper coverage on this subject and the class in Stock Investing climbed to well over 100 members. A course may begin with a small registration and grow to unexpected size because of the knowledge and superior teaching methods of the instructor. Alert adults desire to learn about the work done in a related field in order to be of greater assistance in preparing materials for use in that area, or simply to be better informed in business and general education. For example, an editor of an implements journal is in a television repair class to become familiar with the technical vocabulary spoken there.

Business courses to be offered might include: Accounting, basic as well as more advanced; How to Prepare an Income Tax Report (this is a seasonal course); Accounting in Hospitals, a specialized course which is an aid to those already in hospital offices or who would like such a position. In the advertising field, Copywriting and Layout are popular courses which interest small businessmen, as well as students who have been in art and writing classes in college but who have not had specialized instruction in these areas. News and Feature Writing is another technical course which is of interest to people representing organizations or clubs and who find themselves preparing news stories for publication in the daily paper. Such a course also interests those doing free lance work.

Public Speaking and other speech classes are always popular with the persons who have "worked up" in a business and find themselves unprepared or ill at ease in speaking situations. These classes also recommend themselves to the businessman who feels unable to address effectively salesmen and other personnel who must listen to him. There is interest also in Law, both business law and that phase which is concerned with liabilities and accidents. Other courses that draw large enrollments are: Personnel Problems, Human Relations in Business, Salesmanship, Sales Promotion, Merchandising Mathematics, and Real Estate.

Special Courses for Nurses

A class which may fill a need in certain areas is a Refresher Course for Nurses. The school can serve the community by helping to relieve the critical shortage of competent personnel by providing such a course. A large number of inactive nurses could be activated in this way. Lectures may be given by eminent doctors on subjects such as Cardiac, Thoracic, Orthopedic and Neurosurgery, Newer Drugs, Preparation of the Patient for X-Ray Examination and Therapy, Review of Drugs and Pharmaceutical Calculations, and Rehabilitation. Demonstrations of newer techniques will also be provided.

Self-Improvement Courses Recommended

For the improvement of the individual, there are courses such as Refresher Mathematics, Basic English, Business English, Business and Social Correspondence, Patterns for Personality, Modern Manners, Vocabulary, Increasing the Rate of Reading and Comprehension, Psychology, Penmanship, and Mental Health. For the benefit of the family, such courses as Interior Decoration, Architecture, Color and Design, Meal Planning for Busy People, may be given.

The skill courses include Typing, for beginners and for those who need a "brushup"; Shorthand, Dictation and Transcription, Comptometer Operation, Tailoring, Millinery, Drafting, Basic Drawing, Television Repair, Garment Restyling and Fitting, and Patternmaking. Exhibits of hats designed and made, clothing well tailored, drawings creditably done, paintings and ceramics produced by the classes increase interest and enthusiasm in the program.

A generous offering of courses that will attract women, plus others that appeal especially to men and some that are of interest to both groups, will result in a variety of classes satisfying the needs of all. It will also enable husband and wife to attend school together and lessen perhaps the difficulties of transportation.

Courses in this category of vocational interests vary therefore, according to locality, season, interests and occupations of the people. Schools in a rural district might offer a type of course totally different from those a city college would offer. The objective is the same, however—to answer the vocational needs of the community.



Organized programs for the aged, such as Elders' Club at St. Paul the Apostle parish, New York City, add meaning and interest to the often drab existence of the aging. Here Rev. John F. Carvlin, C.S.P., founder of the club and former pastor, talks to members.



The diversity of the adult curriculum
has been termed a "jungle,"
yet many kinds of courses are needed
if students are to achieve

Personal Growth

By ANTHONY A. SALAMONE

Director of Adult Education, St. Louis University, St. Louis, Mo.,
and Vice President, NCEA Commission on Adult Education

● MANY ADULT EDUCATION PROGRAMS under Catholic auspices offer—in addition to those whose purpose is to give a fuller understanding of the doctrines of the Church and of the Catholic philosophy of life, in addition to academic courses in the humanities, social and natural sciences—another group of courses conducive to personal improvement. Among these are offerings in Hygiene, Nutrition, Diet, Mental Health, Leadership, and the like. Courses designed to help people widen their interests and use their leisure time more profitably are also frequently included.

These subjects do not have the universal approval of educators. Sometimes we hear people say: "Serious classes for adults are all right, but leisure time classes are a waste of money." On the surface this may seem a reasonable statement, but let us examine the matter briefly. Everyone needs a certain amount of recreation and has to be encouraged to play. The mother teaches her child to play; the teacher in school continues this process which begins with group games in the grades and culminates with extracurricular activities and athletics in high school.

Adults Must Learn How to Play

Adults must learn to play on a more mature level, to have hobbies such as stamp collecting, painting, or photography, and to take up activities that are physically beneficial and mentally relaxing—swimming, folk dancing, golf, or bridge. The aim of such courses is to develop the latent personality of the individual in a wholesome environment deliberately planned to promote social adjustment. That these classes are meeting a social need is attested by the large enrollments they draw. Nerves made taut by business worries and by the strain arising from the speed at which we live can be relieved so that we return to the home or to the job less irritable and better prepared to cope with difficulties. Doctors warn us that the increased tempo of modern living is causing a higher and higher rate of mental illness among our population. Unless acceptable outlets for release of these tensions can be found through directed activities, widened interests, or spiritual direction, the ratio will continue to mount.

Moreover, leisure-time classes in the program often attract people who decide to stay and enroll for more serious courses. They get acquainted with the group, get accustomed to the physical plant, feel at home with the teachers, and lose the sense of awe which they had for formal learning. Living in the atmosphere of a Catholic institution may also have invisible effects and bring intangible blessings recorded only by guardian angels.

Another argument in favor of these classes is that they can add to the joy of family life. Ceramics, leathercraft, lapidary arts, handicrafts, and the like can provide beautiful and useful

articles for the home. They can develop in adults an appreciation of the beautiful and the ability to apply aesthetic principles to the furnishing and decorating of the house. Games learned at adult education classes can help the members of a family while away many pleasant evenings. People interested in hobbies will stay home to work at them rather than seek commercial pleasures abroad.

Aged Need the Art of Mature Living

Another phase of adult education related to the use of leisure time is the program for the aging. The increasing life span presents new problems which must be solved. To keep people happy, well adjusted, and capable of thinking for themselves after they retire from active life is a definite challenge to adult education.

The experience of getting old is not without its compensations. The theme—

"Grow old along with me!

The best is yet to be,

*The last of life for which the first was made."*¹

has been accepted by large numbers of people, but others have felt neglected and unwanted as they advanced in years. Old age actually tends to bring with it both wisdom and leisure. The one inclines a man to want what is best; the other gives him time to do what he wants.

Several programs offer self-improvement classes combining educational experiences and recreational activities in order to provide oldsters with the knowledge and practice they need in the art of mature living. Lectures and discussions are given on such topics as Health, Psychological Changes, Mental Hygiene, Financing and Budgeting, and Employment Opportunities. After the regular class, the group devotes the rest of the evening to a laboratory period in social living.

Catholic Program for the Aged

In 1954 a questionnaire was mailed to 125 dioceses in the United States to find out about existing adult education programs for the aging, their sponsorship and content, the number they served, and the ages of those who participated.² The replies indicated that all too little was being done at that time for the aged. Only seven dioceses were giving programs especially designed for older people. Since then, however, the situation has improved to some extent. I shall mention two programs for the aging which are especially worthy of note. There are undoubtedly others of equal value.

¹Robert Browning, "Rabbi Ben Ezra," 1864.

²Wilma T. Donahue, compiler, *Education for Later Maturity* (New York: Whiteside, 1954), Chapter on "Catholic Archdioceses" by Anthony Salamone.

In 1952 an Elders' Club was started at St. Paul the Apostle parish in New York under the direction of Rev. John Carvlin, C.S.P. Its purpose was to provide diversion, relaxation, and companionship for the senior members of the parish. A file of the names and addresses and birthday dates of the members is kept in the rectory. Weekly meetings are held, at which the members learn handicrafts, play games, and visit. Five major parties are held each year, plus a picnic and a boatripe in the summer. The present membership numbers 450, and the over-all attendance at meetings and events during 1957 was 4000. Several other parishes have followed the example of St. Paul the Apostle, and the good work for the aged has spread through the city.

In St. Louis the present Center for Senior Citizens, located at 5600 and 5800 Arsenal St., and approximately 20 other Centers scattered in various parts of the city and county, had their beginning at St. Louis University in 1951. At that time the director of adult education started a class called "Living in the Later

Years" for persons over 50. The group met one night a week to listen to lectures dealing with various aspects of aging. The participants had lively discussions and finished the evening with a social hour.

From a modest beginning of about 40 persons enrolled, the group increased to over 200. Later this group moved to a new location, changed its name to the Fifty-Plus Club, and now has a membership of more than 1000. The Center is open every day from noon to 10:30 p.m., including Sundays. More than 5000 persons per month make use of the Center which sponsors lectures, hobby classes, sewing, millinery, typing, and square dancing with a ten-piece orchestra.

The important point is that these people, who once felt neglected and lonely, have been able to fill a vacuum in their lives. They are now too busy doing something for others to concentrate on their own troubles.

SECTION II: INSTITUTIONAL RESOURCES

Colleges and Universities

Offer most courses for Catholic Adults

● THE FACT THAT NEARLY 50 MILLION AMERICANS are enrolled in adult education programs of one sort or another is a powerful argument in favor of the establishment of courses for adults in Catholic colleges and universities. These schools have the resources, the experience, the facilities, the teachers, and, above all else, the Truth to be taught.

Adult education is a means of instructing and strengthening Catholics. It is a way of inviting non-Catholics to see for themselves the benefits of Catholic education. It is an apostolic opportunity that must not be missed, for Catholics and others are certainly going to take adult education courses somewhere, in some school, in some college or university. Many of them will gladly take such courses in Catholic schools if they can. They will go elsewhere if Catholic schools do not offer them.

Courses in adult education are usually open to all members of the community, regardless of race, color, or creed. They do not carry academic degree credit, for most adults who enroll in adult education courses do not have the time to devote to the study that degree courses require. Adult students are interested primarily in learning the subject matter of a course (within the limitations of the time allowed) rather than in acquiring credits. Adult education courses, therefore, should be high-level courses, worthy of a university, which are adapted to the intellectual ability of the people taking them.

The program will include, first of all, courses in the humanities—Theology and Philosophy at the center—supplemented by Psychology, History, Literature, Art, Music, and the basic learning skills such as reading, grammar, vocabulary building, and speaking. To these may be added courses in Business, Sociology, Political Science, Economics, and the Natural Sciences. The study of these subjects, seriously presented, will relate the student to his past, give him sound principles on which to proceed



By REV. CHARLES A. O'NEILL, S.J.

Director of Adult Education, Fordham University, New York City

in the present, and instill in him a sense of responsibility to Christ and His Church, to himself, and to his neighbor. It will, as we know from our experience at Fordham, spur some students on to study in schools offering credits leading to a degree.

Such a curriculum will also attract the attention of many people in many walks of life. In our student body in the Adult Education center of Fordham, we have priests, Sisters, doctors, teachers, lawyers, policemen, technical workers, housewives, nurses, businessmen and women. More people than we sometimes imagine are interested in a good and sound adult education program!

Length of Term

The adult education year may conveniently include a fall and a spring semester of from eight to ten weeks each. A 90-minute period for each course, once per week, seems necessary to cover a subject adequately; although, depending on the course, two hours per week is sometimes desirable.

Faculty Is Heart of the Program

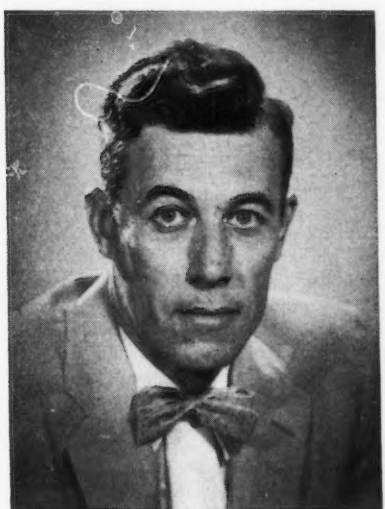
The heart of a good adult education program is the faculty. Teachers who are Catholics are indispensable for accomplishing the ends of Catholic education. In theology and philosophy this,

of course, is taken for granted, but it is equally true with respect to other subjects. For example, our instructor in Personnel Management traces the principles underlying personnel relations to their source in Catholic Moral Truth. At Christmas time, our conversational Spanish instructor taught his students to sing Christmas carols in Spanish. A teacher can give a course any tone he desires. A Catholic teacher will give it a Catholic tone—which is important in view of the fact that Catholic adult education should be apostolic in nature.

A good adult education school also requires that faculty members be conscientious in their teaching, punctual in beginning a class, and personally interested in their students. Adults recognize good teaching even more quickly, perhaps, than do others. There is ample evidence of this fact at Fordham where adult education students have shown their appreciation of good teachers by gifts, invitations to their homes, and letters of thanks.

The highest possible scholastic ability should be sought in the adult education teacher. However, he must not only know his subject; he must also be able to present it dynamically. Because adults do not have to go to school, the teacher who is not personable and interesting (however competent he may be in his subject) is likely to lose the members of his class.

A mundane but important consideration is the physical environment in which adult education courses are given. A well-lighted campus (adult education courses are usually offered at night), clean classrooms and halls, room temperature conducive to effective teaching and learning, an attractive library to visit between classes, a pleasant welcoming atmosphere—all will help to draw students to the program and to hold them in it. Again, since the attendance of adults is voluntary, disagreeable surroundings on a campus or in a building can discourage students from attending courses there.



Sometimes the diocesan-wide Adult Education program is sponsored at

Special Centers

By **RUSSELL BARTA**

Executive Director, Adult Education Centers, Chicago, Ill.

● **THERE ARE A NUMBER** of Catholic adult education programs which are not sponsored by a college or university, but are special centers often under the auspices of a diocese. Although they frequently use the facilities of an existing institution of formal education, they are usually separate entities and not a part of the administrative structure of the school.

The following is a brief description of some of these programs. Although there are undoubtedly many other similar programs in various parts of the country, this list is illustrative of the kind of programs, rather than a complete list of all those offered.

1. The Chartrand Lectures. This is the title of a series of informal lectures and discussions held at the Cathedral High School in Indianapolis, Ind. The program consists of some seven different courses, each including ten sessions. The fee is \$2 per course. Typical titles include: Catholicity in America, Books in Review, Ethics, Apologetics.

2. Adult Education Institute, Pittsburgh, Pa. The director is Rt. Rev. Msgr. Carl P. Hensler, and the classes are held in the Central Catholic high school. Their purpose is "to help adult Catholics, young and old, to play a more effective role in the reconstruction of modern society along Christian lines" (*Bulletin*, January, 1958). During this present 1958 semester the Institute is offering 40 different courses. The fee per course is \$5. Typical titles are: Nature of God, Scripture, General Psychology, English Composition, Unemployment Problems, and Typewriting.

3. Catholic Educational Guild, Wilmington, Del. Four eight-week courses are offered each semester, and a lecture series is sponsored throughout the year. The fee is \$4 per course. Typical

titles are: The Drama, Portrait of God, the American Catholic Family.

4. Cardijn Center, Milwaukee, Wis. Four six-week courses and a Friday night lecture series are included in the program. The fee is \$2 per course. Typical titles are: Life and Personality of Christ, What is Christian Marriage.

5. The Thomistic Association, an organization of laymen under the direction of the Fathers of the Dominican Province of St. Albert the Great, includes more than a 1000 members in ten cities in Wisconsin, Illinois, Kansas, and Minnesota. There are 12 chapters, whose members come together 12 times a year to assist at Mass, hear a sermon, and after breakfast study some aspect of Thomistic philosophy and theology. The fee is nominal.

6. Adult Education Centers, Chicago, Ill. This program, established by Cardinal Stritch in 1955, operates eight neighborhood centers of adult learning. The centers are usually located in high schools, although the facilities of a parish and one college are also used. Current courses are a two-year reading program in the Bible, and a discussion of Great Books in literature. Adult Education Centers also maintain a downtown location where special seminars are offered—currently offering Capitalism and the Good Society, Perspectives on Conformity, and Asia and Africa Rediscovered, as well as a lecture series on Penetrating the Modern World. In addition, Adult Education Centers have tried out several other interesting projects. A recent successful experiment has been "Family and the Arts Day," a program for the family done in co-operation with the Art Institute of Chicago. The fee for the various courses is \$4.



This downtown Philadelphia parish has no grade school, but a Night School for Adults with a yearly attendance of more than 10,000 students! Here is a blueprint for an outstanding and unusually well-managed

Parish Program

By RT. REV. MSGR. JOSEPH G. COX, J.C.D., LL.D.

*Rector, of St. John's Night School for Adults,
St. John the Evangelist Parish, Philadelphia, Pa.*

● ADULT EDUCATION IS A WIDE and comprehensive term which comprises many varied types of programs, offerings, and approaches to the problem. This is the story, briefly told, of a parish program of adult education at St. John's Adult Evening School, in Philadelphia. It is conducted under the auspices of St. John the Evangelist Church, situated in the center of the Philadelphia business district. The school was started in 1951. Classes are conducted in two small buildings at the rear of the church. One building was the former parochial school, now closed because so few children live in the parish; and the other is a building purchased and renovated for classroom purposes. The facilities available include 13 classrooms, one small auditorium, a library, a bowling alley, and a snack bar.

From the beginning the school has been conducted on an informal and noncredit basis—an approach to adult education regarded by many as at least an unorthodox, and perhaps an unholy, experiment. It has been discovered that adults like to go back to school, but that they do not want to sit with youngsters in their teens. A great many are not interested in formal courses given for credit. They do not want to take examinations, to have home assignments which would involve a heavy burden of time, or to enter into a long term program of formal education. They do want very much to spend their leisure time in a profitable way under Catholic auspices. They do want to learn, but they want to pick and choose their courses according to their own needs and interests in a laudable effort to supplement their formal education.

Statistics on St. John's Night School

A survey of the Night School during one term showed that 6.2 per cent had completed only elementary school; 67.9 had attended high school, but about one fifth of that number had not been graduated; 20.4 had attended college, and 3.5 had done some graduate work. Some need or interest on the part of all was satisfied by the list of offerings. Incidentally, about 75 to 80 per cent of those attending the night school were women. The percentage varies, but one survey showed that almost 10 per cent of those attending were non-Catholics. The growth of St. John's Night School has been extraordinary. It began in 1951 with an enrollment of 1200. Now there is a yearly attendance of over 10,000!

There are three terms—Fall, Winter, and Spring—each extending a period of eight weeks. Each subject is taught once a week. There are two class periods each evening, one from 6:15 to 7:45 p.m., and the other from 8:00 to 9:30 p.m. This

schedule affords an opportunity to offer a wide selection of subjects. Since attendance at the adult evening school is completely voluntary, the courses must be many and varied. At St. John's the offerings are usually around 115 or 120 in number. Religion and its handmaid, philosophy, are the core of the program. Apologetics, the Study of the Bible in its various parts, Theology for Laymen, and the Mass, are some of the religion classes scheduled. Philosophy also provides a wide field for class offerings. Child psychology is one of the most popular classes. Recently interest has been shown in geriatrics, and courses have been included that pertain to the problems of older people.

Offers Many Language Courses

The unifying influence of language in world culture is reflected in the seven language courses given regularly: Spanish, French, German, Italian, Slovak, Gaelic, and Latin. This is one of the few schools where Gaelic is taught. These classes have resulted in a better understanding of not only language itself, but also of the customs and culture of peoples the world over. Among the interesting English courses are Creative Writing, and a course in Basic English for Immigrants, with its resultant growth in appreciation of the American way of life. The course in Public Speaking has enrolled many men and women from the business and professional world, including doctors, lawyers, and other men in public life. Representatives of labor, and even teachers have come, all seeking the poise and experience needed to confront an audience effectively. Other popular courses presented regularly are in the fields of travel and of music.

Business classes are always crowded, because those who enroll are for the most part trying to compensate for some lack in their formal education. Basic courses always given are Typing and Stenography. Business English, Budgeting, Techniques of Selling, Investment Securities, and Income Tax are samples of other courses. One unusual course that has been presented from time to time is Medical Terminology which was originated in response to many requests from medical secretaries. The fact that applicants had to be turned away illustrates one factor in course offerings in a school like St. John's. This important factor is that public demand and interest must be explored thoroughly, so that the courses offered inevitably reflect that demand and interest.

Many Recreational Handicraft Classes

There is a wide variety of recreation courses given at St. John's. These have a place and purpose in a community-type

program presented under parish auspices. Since the aegis of the Church extends to all phases of human living, it would seem that a program of leisure-time activities does have its place in Catholic adult education. Dancing, of course, always draws crowds. Bridge and Golf find many adherents, as does Bowling. Many a woman of modest means has profited by learning to make her own hats in the Millinery class. Among the popular hobby classes have been: Oil Painting, China Painting, Home Decorating, and Photography. Dressmaking has always been well attended, and some men have probably been saved from ulcers by the cooking class. In considering these *practical* courses, it is well to remember that many people who attend them also take other more serious classes in religion, business, and the language arts.

Financing a Parish Program

The financial budget in a program of parish adult education is, of course, very important. A basic fee of five dollars is charged for practically all the courses. A fee of ten dollars is charged for typing. Certain courses are given without charge. There is a free pre-seminary course for prospective students, a pre-marital course, a course in sign language for those interested in deaf-mutes, and a credit union course.

Teachers' salaries, advertising, equipment, and the salaries of office and maintenance personnel are the main items in the budget. The basic salary for teachers is \$100 per course. Advertising is a very important part of the night school program. Large advertisements are inserted in each of the daily papers before the term starts. Advertisements are also carried by the diocesan newspapers of Philadelphia and Camden, a large neighboring community, and are placed in subway stations and streetcars. Complete booklets outlining the courses are sent to registered students and to others who request them. Advertising, costly though it is, keeps the school before the community and is a very vital factor in its success.

Administering the Parish Program

The administration of the night school is the responsibility of the pastor and of the parish. The pastor is consulted about administrative policies, courses to be offered, and teachers to be hired. The actual conduct of the night school is delegated to a diocesan priest who has been in the field of education for more than 20 years. The teaching staff is composed of the most competent teachers available for the various courses. For some years, Louis Budenz was a member of the faculty, and Miss Katherine Brégy still teaches creative writing. Most of the teachers are lay people. It has been a refreshing experience to find so many experienced and outstanding teachers who have been willing to give of themselves and their time in the cause of adult education. Their interest and apostolic zeal have been a constant source of inspiration and edification.

What has been accomplished at St. John's could and should be considered a possibility in any fairly large community. There are doubtless other excellent programs of adult education sponsored by parishes throughout the country. Rev. Joseph Gremillion, pastor of St. Joseph's Church in Shreveport, La., has his *Collegium*, "a community movement for the continuing intellectual and cultural growth of adults." In Charlotte, N. C., Rev. Gordon Kendall, pastor of St. Patrick's Church, also directs a program much less extensive but of high quality. In New York City, Rev. John Carvlin, pastor of the Church of St. Paul the Apostle, established The Elders' Club in 1952. This was the beginning of some very worthwhile work for the aging which has since spread to many other parishes in the city.

Scope of Catholic Adult Education

Adult education under secular auspices is increasing tremendously in scope. Catholic adults are on their way to school again, and they would much prefer to attend classes under the guidance and direction of the Church. But go to school they will, and if Catholic adult education programs are not provided they will

BUDGETING ADULT EDUCATION

Four Major Classifications of Costs in All (Public) Schools, 1952-53*

Classification of Costs	Per Cent of Total Cost
Salaries of teachers, instructors, lecturers, etc.	68.0%
Instructional supplies (books, materials, travel, etc.)	8.3
Supervision and administration of adult education	10.4
Indirect or overhead costs (heat, light, maintenance, janitorial service, retirement, insurance, general administration of school system)	13.3
Total	100.0%

*Source: Financing Adult Education, AEA of U.S.A., 1954.

Suggested Budget For a Private Adult Education Program

	Per Cent of Income
Salaries for teachers and administrators	70.0%
Advertising and promotional material	10.0
Instructional supplies and clerical administration	10.0
Overhead, maintenance, heat, light, janitor's salary	10.0
Total	100.0%

The budget above is only a guide for a privately sponsored adult education program, such as the parochial program discussed by Monsignor Cox. It may or may not apply to college and university programs and those sponsored by other groups which may have set budgetary systems or additional sources of income.

In a private operation where the only source of income is the student fees, careful budgeting is imperative. Obviously, the more students enrolled, the more operating income there will be. That is why the advertising and promotion budget is so important: it must attract more students. Similarly, "free" publicity announcements in newspapers and periodicals, over radio and television, are of inestimable value to the operation of a small program.

attend secular schools. The Catholic program helps them to realize that their faith is a way of life that reaches down into everything that goes to make up earthly living. It creates an atmosphere in which we prayerfully hope that the student of whatever years will acquire the true *sensus Catholicus* and learn to orient all his thinking in the light of Catholic principles. Adult education is a potent weapon offered to our hands in the age-old conflict for the souls of men. It should and must become a vital part of American Catholic life.

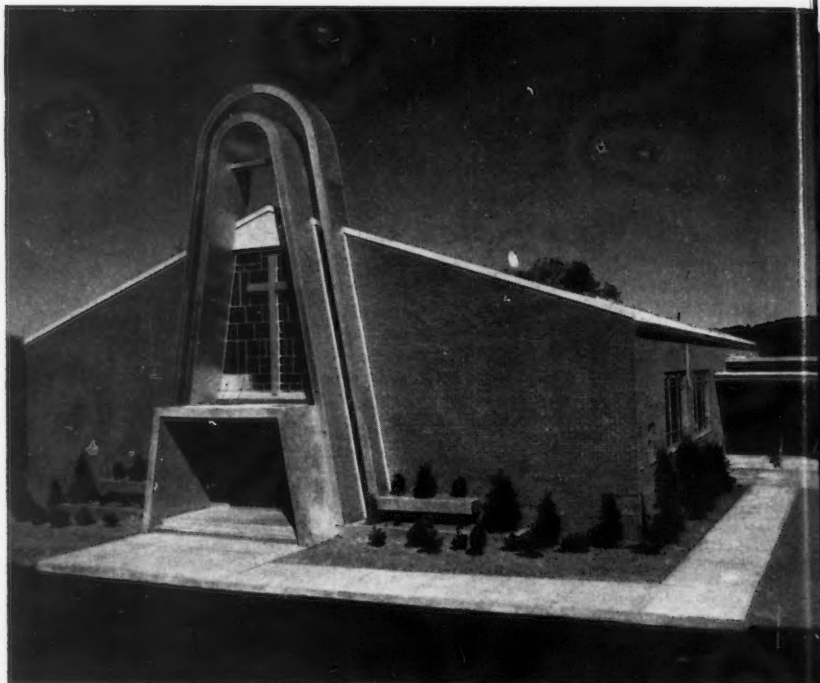
—new buildings—

NEW PARISH CENTERS

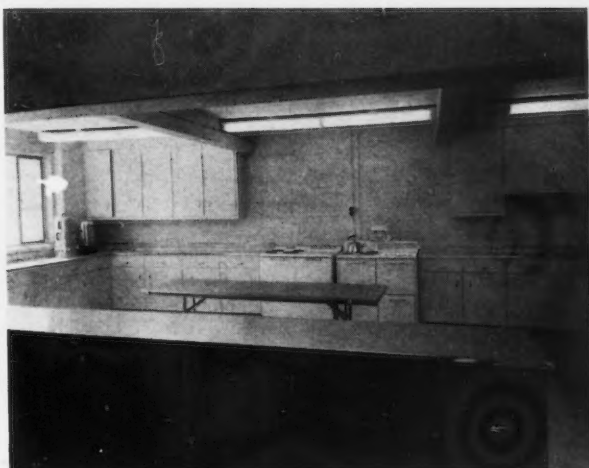
● MOST PARISH CENTERS serve the recreational, social and fund-raising needs of the Catholic parish. Seldom are they used in an adult education program. Yet the future will find more and more parishes entering upon an adult education program.

After assessing the needs of his parishioners, the pastor will have to take a long look at the existing physical facilities. If these have been well planned, he may be surprised at how flexible they are. Folding panels and movable partitions can change large halls into smaller meeting and classrooms. New table-benches can convert a cafeteria into an auditorium within minutes. It may take some ingenuity and new equipment, but often the parish hall, gymnasium, grade school, parish library — yes, even the kitchen — can become the nucleus of a new adult center.

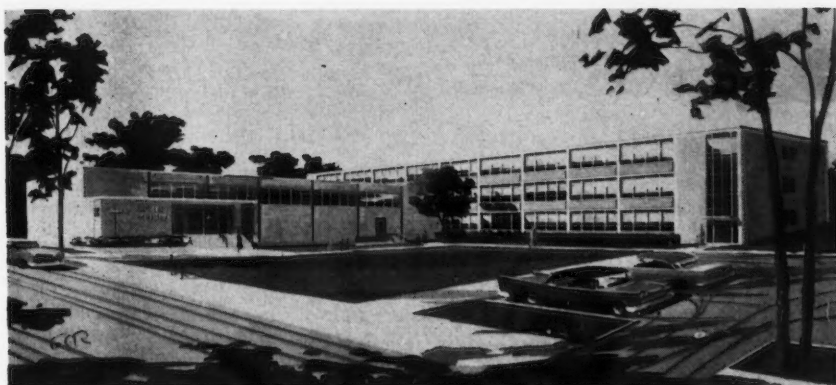
No matter what kind of program is decided upon (religious, cultural, vocational, social or recreational) it is only sensible to begin by using the existing facilities. Then as the program develops, new facilities can be planned for more specific needs.



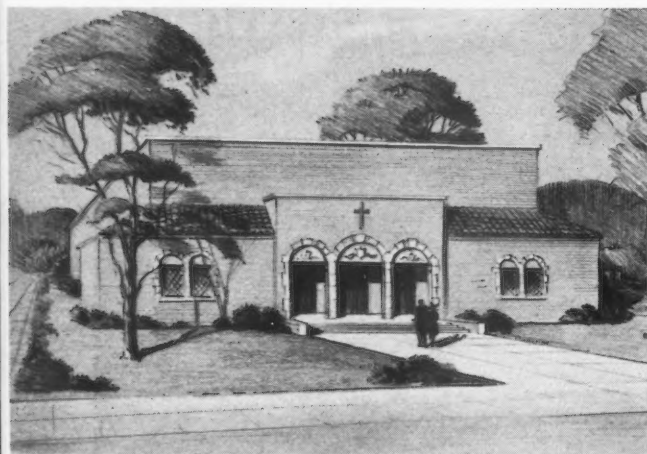
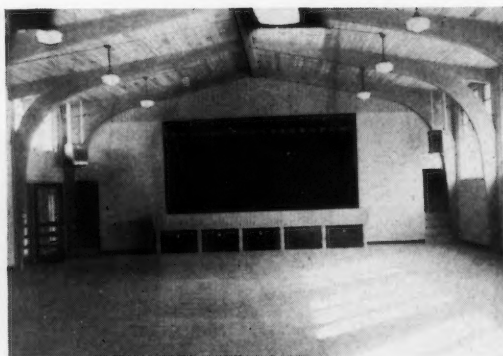
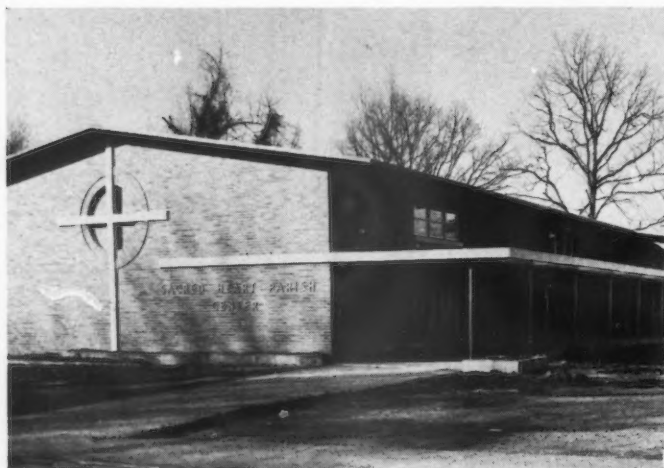
Typical of most parish halls is this new building at St. Catharine's parish, Blauvent, N. Y. The brick exterior with its striking entrance is built around a pre-engineered, all steel building by Butler Mfg. Co., Kansas City, Mo. Prefabricated components (roof, walls, windows, doors, etc.) are easy to assemble and save on labor costs. The pastor is Rev. John A. Krohe.



Simple in design is the Immaculate Heart of Mary parish center at Harwinton, Conn., providing auditorium seating for 300 and dining facilities for 180. Small foyer has checkroom facilities and literature rack. The brightly lit kitchen adjoins the main hall. The architect was Raymond Brown, Jr. The pastor is Rev. John J. Finn.



New \$700,000 school and recreation center for Our Lady of Libera, West New York, N. J., was designed by Peter F. Terrafranca. Rev. Eugene A. Fanelli administers the parish. A 60 by 104 ft. auditorium-gym seats 900. Cafeteria, 60 by 68 ft., seats 450. Facilities include large meeting room, checkroom, stage, locker rooms, and snack bar complete with soda fountain and pizza ovens for use by the CYO.



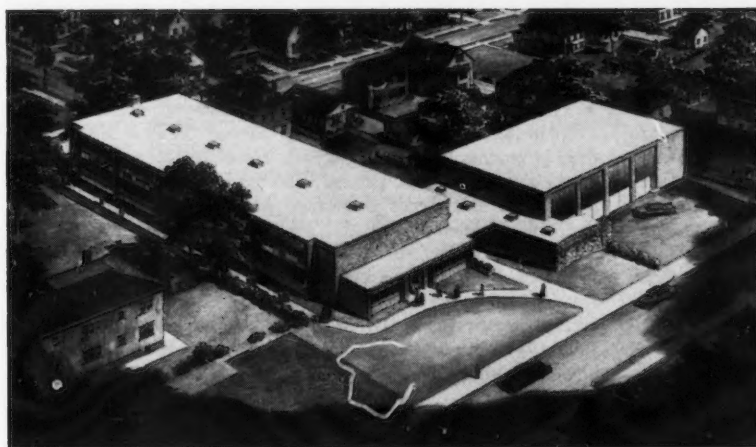
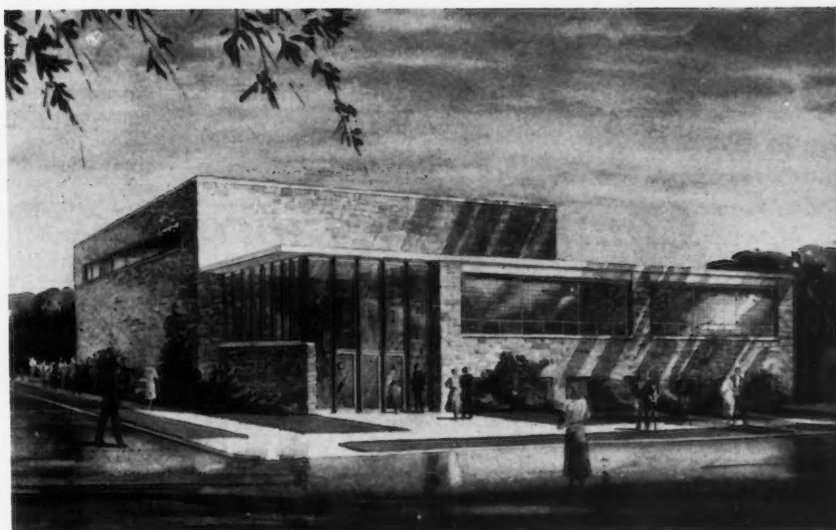
Sacred Heart parish center, Canton, Miss., designed by John M. Mattingly, A.I.A., was estimated at \$65,000. It has three classrooms for 95 students, a 42 x 72 ft. auditorium seating 250, which serves as a cafeteria for 125. Note laminated wood ceiling and stage in interior view, above. Pastor is Rev. Patrick Moran.

St. Ambrose social center, Bridgeport, Conn., has a central auditorium seating 500 and equipped with a stage. It includes a complete kitchen and two large meeting rooms for parish groups. Pastor is Rev. Thomas F. Henahan.

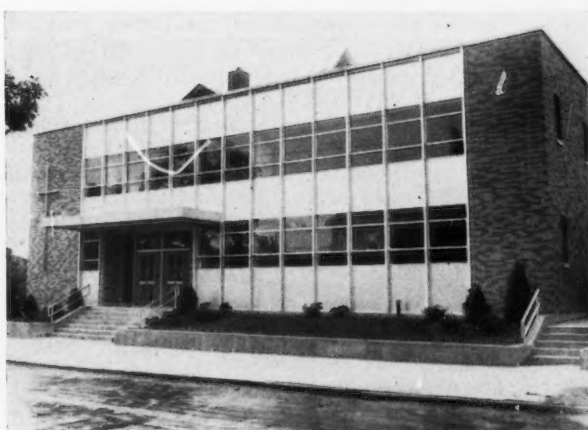


Contemporary Californian is the style of the new St. Lucy's church school, Campbell, Calif., designed by Ryan, Lee and Glass, architects. At right angles to the school above is a church-hall wing seating 900 when folding doors are opened between units. Rev. Denis Kennelly, pastor, has a full-time day school for 350 pupils. Moreover, the Holy Family Sisters help 25 lay women conduct religious classes for 500 public elementary students, while seven laymen teach Christian doctrine to public high school pupils.

New St. Mary's parish center, Taylorville, Ill., was designed by Kenney and Stolze, Alton, Ill., architects. The \$242,000, two-story building contains gym, cafeteria, two multi-purpose rooms, lockers and showers, and office. Entire building, 16,000 sq. ft., is air-conditioned. The Rev. Joseph J. O'Dwyer is pastor.



This 18-classroom school and hall is in the planning stages for St. Francis Xavier parish, East Providence, R. I. Hall will have 22 built-in table benches, kitchen, locker and shower facilities, as well as provision for future air conditioning. It will be used as an auditorium seating 950, gym and cafeteria. The \$586,000 structure was designed by E. James Kurtz. Pastor is Rev. Manuel Rego.



Cauley Memorial Auditorium has an auditorium-gym with kitchen, locker and shower rooms, and meeting rooms. The \$210,00 building serves parishioners at St. Patrick's, Erie, Pa., where Rev. Charles L. Crowley is pastor. Architects were Meyers, Krider, Werle, and Ellenberger.



A six-year dream of Rev. John J. Stack, pastor, was realized with the dedication of St. Aloysius youth center, Bessemer, Ala. The two-story building has auditorium-gym seating 380 on its upper level; kitchen and cafeteria seating 300 on lower level. Cost is estimated at \$121,000.

Catholic Adult Education programs are often
centered around Catholic book stores or

Community Libraries

By SISTER CHRISTINE BANTA, S.S.S.

Director, Catholic Community Library,
Kansas City, Mo.



● WHEREVER ADULT EDUCATION is being attempted, Catholic lending libraries are being recognized as a valuable aid. A few Catholic colleges or universities have opened a section to the public but the outstanding phenomenon has been the rise of small parish libraries. During the past 15 years they have sprung up in fair numbers all over the country. Run by volunteers, they are having marked success in some places.

The Catholic Library Association has been interested in parish and public libraries, although school and hospital libraries are its main concern. It distributes a *Parish Library Handbook* prepared by the Philadelphia Area Unit, and available from the Catholic Library Association.¹ At the 33rd Annual Catholic Library Association Conference in 1957, the Parish and Public Library Round Table sent a petition to the executive council for sectional status and elected temporary officers.

Parish Libraries Need Strong Leadership

The Thomas More Association² of Chicago also publishes a pamphlet, "How to Organize a Parish Library." But Dan Herr, president of the association, said recently in an interview with *Ave Maria* (Feb. 22, 1958, issue) that while the parish library movement started with much enthusiasm, it is floundering for lack of strong promotion and co-ordinated leadership.

Where the pastor is enthusiastic and good corps of volunteers become vitally interested, a parish library may succeed very well. At the Parish Libraries Round Table at the C.L.A. convention, it was brought out that a parish library furthers the idea of the parish as a cultural center. The majority present believed that if many such libraries could be founded and run successfully, they would offer better service than a central library. However, because of small interest in reading, lack of direction and slim finances, many a parish library languishes. The disillusioned pastor is tempted to use the disease as sufficient reason for abandoning treatment, saying: "Let's forget about books. Our people just won't read."

Diocesan-Wide Central Library

The central library is the primary interest of this article, not to the exclusion of the parish library, but as the spearhead of a diocesan-wide program for the encouragement of self-education through reading. In Philadelphia a central library is being run by volunteers with Catholic public librarians handling book selection and cataloguing. Other fine instances could be cited.

But can the Catholic library achieve the impact it should have if it remains a completely volunteer movement? A big task lies ahead, owing to the need we have in our pluralistic society to develop a rich cultural atmosphere in our Catholic homes which are at present abdicating educational responsibility in an overdependence on the school and where there is little carry-over in reading habits from school. Somehow the mental lethargy of the masses must be pierced; and any movement that proposes to attempt this needs proper support. Centralization of some sort seems imperative.

Since September, 1944, a central library has been operating in Kansas City, Mo., a city that is only 15 per cent Catholic. It was opened by the late Archbishop Edwin Vincent O'Hara, in the former episcopal residence at Armour Blvd. and Gillham Road. It continues as a diocesan owned and operated project under the leadership of His Excellency, Most Rev. John Patrick Cody.

The library and a small bookshop attached complement each other. A paid staff heads up the efforts of a large corps of volunteers which helps bring the library's influence and services into the parishes. The Catholic Community Library exemplifies four basic reasons why a central library can become important to the future of Catholic adult education.

1. The Central Library is large enough to meet varied needs.

The Catholic Community Library at Kansas City is a people's library. It is oriented to meet the widely varied needs and tastes of the general public. With a full-time staff of two Sisters of Social Service and two lay persons, plus three part-time workers in the library and two full-time workers in the bookshop, it can at all times have at least two persons on duty from 9:00 to 9:00, Monday through Thursday, and from 9:00 to 5:30, Friday and Saturday.

It has enough books on its shelves to provide varied recreational, inspirational, and informational reading which reflects Catholic thought on every important subject. The library opened with 5500 books and pamphlets; today it has 26,000 in its adult section. It can serve anyone from a teen-ager to a serious student of philosophy and theology. A children's reading room makes the library attractive to families.

Adult readers borrowed two thirds of the 1957 circulation of 42,000 books. About 20 reference questions per day are answered by telephone; and more are handled in the library where readers study and browse. Since the Library's opening, approximately a half million books have been circulated to about 20,000 card holders.

¹The Catholic Library Association, Villanova University, Villanova, Pa., also publishes an official journal, *The Catholic Library World*, monthly from October through May.

²Thomas More Association, 210 W. Madison St., Chicago, Ill.

2. A Central Library can spearhead a co-ordinated promotional program.

People do not automatically use a library because it is there. Strong promotional techniques are essential to reach out to the community and to carry the library beyond its own walls. Good organization depends on leadership from a basic full-time paid staff if the operation is of any size.

At the Catholic Community Library the staff works with a board of directors, of which Bishop Cody is chairman. A priest moderator, who represents the Bishop at all meetings, is responsible for library finances, and is available for consultation with the head librarian. Standing committees are assigned special areas of work in adult education, publicity, spiritual activities, parish and organizational contacts, ways and means, and endowment. Monthly messages from the library go out to literature chairmen in parish and extra-parochial organizations throughout the diocese for reports at their meetings.

Stimulate an Interest in Reading

The library staff sends speakers on an average of once or twice a week to parish and club groups to challenge people to think and read. Not only do they challenge these club members to *want* to read; they give ideas on how, when, and what to read. Club literature chairmen are encouraged to bring packets of library books to their organizations for circulation from meeting to meeting. They are taught how to "sell" reading. More ambitious parishes are guided in setting up individual parish libraries, in some cases receiving book collections from the central library. Parishes in the Archdiocese of Kansas City in Kansas where the parish library movement is spreading have also availed themselves of these services.

Contests in reviewing and writing are held annually in the high schools and colleges. Because readers and writers grow out of teen-agers, a Junior Auxiliary of official representatives of the schools works with the library. A youth program in which the elementary schools co-operate is also carried on.

A weekly column, "New Books at the Library," runs in the diocesan newspaper, the Kansas City—St. Joseph Register. Newspaper and other publicity on library programs appears regularly. Annually 75,000 pieces of descriptive literature are circulated by mail or through volunteers.

3. A Central Library has impact on the community at large.

The Kansas City Catholic Community Library is not primarily an information center for non-Catholics. Its first concern is the deepening of Catholic culture among Catholics who in turn will reach their neighbors. But non-Catholics, who come for information as well as general reading, make up about 20 per cent of the borrowers. Among them as regular or occasional borrowers are ministers, rabbis, deaconesses, and theological students. Some non-Catholics go so far as to involve themselves in the library's volunteer program rendering valuable service.

Programs of community-wide interest—featuring such speakers as Clare Booth Luce, Rev. Georges Bissonnette, A.A., Rev. James G. Keller, M.M., Rev. Francis Beauchesne Thornton—are given newspaper, television, and radio coverage. They bring the library to the attention of people outside Catholic circles. Frequent calls are received from the public library on research questions of a Catholic nature. Often the librarian is asked to speak to non-Catholic groups. For many who have never seen it, Kansas City's Catholic Community Library is still a symbol of a liberal Catholic effort in adult education.

4. A Central Library is economical.

The idea that a public-oriented library is a luxury seems outmoded in the face of Catholic cultural and educational needs. The Catholic Community Library's present operational budget approximates \$20,000 annually, no more than is needed to run a recreation center. Yet the library serves people in a 50-mile radius who cross diocesan and state lines to come to it.

Other out-of-town borrowers receive books by mail. Revolving collections of books go out to parishes and schools which cannot afford to invest in permanent collections. A continuous, co-ordinated program of reader stimulation is given leadership. The bulk of this free library's budget comes from the annual contributions of members of the library organization, and in a lesser degree from special benefit programs and earnings of the library and bookshop.

A Central Library in every diocese could become a reality.

With a serious yet relatively small effort and expenditure, diocesan libraries could become an essential part of the program aimed at bridging the dangerous cultural gap between the Church and school and the Catholic home. Such libraries have an important role to play in Catholic Adult Education.



The Catholic Community Library is a diocesan center for adult education in Kansas City, Mo. Left, Sister Christine conducts a study club meeting. Right, Sister Regina prepares a book packet for a parish representative.



Leadership training and a wealth of printed guidance material are readily available from

National Councils of Catholic Men and Women

By MARGARET MEALEY

*Executive Secretary, National Council of Catholic Women,
Washington, D. C.*

● ADULT EDUCATION FOR MANY MEN AND WOMEN today represents a method of filling a spare hour with discussion of a book, learning a craft, or meeting friends through group activity. What does adult education mean to Catholic Action in the United States today? What is the relation of Catholic lay organizations to the adult education movement?

To any who understand the method of Catholic Action and the mission of today's apostles, the relation to adult education of the two national federations for Catholic Action—the Councils of Catholic Men and Women—is immediately apparent. These Councils were established under the mandate of the Bishops of the United States and federate 20,000 organizations.

"Formed" and "informed" are key words in any discussion of the apostolate. They were concepts emphasized by Pope Pius XII in his keynote address to the Second World Congress of the Lay Apostolate in 1957. They were echoed and re-echoed through Congress discussions in every language and broadcast by delegates to organization upon organization throughout the world.

Forming and informing are obviously key words in the education of adults. Without *formation* in Catholic doctrine and social thought, together with *information* on current problems, a lay apostle is totally inadequate and may well do greater harm than good. This fact emphasizes the massive venture in adult education which the apostolate requires.

On the other hand, we must not err in reducing the apostolate to adult education. Adult education for Catholic Action becomes a tool, a training method—but only a tool and method used for a specific purpose. The apostolate's purpose is not the education of adults as such. Rather, education of adult apostles is necessary to achieve the purpose of the apostolate—the restoration of modern society to Christ.

The lay man and woman are called on to participate in the mission of the hierarchy which is the mission of the Church, as Archbishop Montini describes it:

... bringing the sacred into a specific relation with the profane in such a way that the former will not be contaminated, but communicated, and that the latter will not be deformed but sanctified: this is the continuation of the mystery of the Incarnation of God made man.¹

How do these two federations utilize this tool and the resources of the adult education movement in the United States?

The organizations federated in the Councils reach 18 million

of the Catholic men and women of America through groups ranging in size from a rural altar society or Holy Name group with six members to the Catholic Daughters of America and the Catholic War Veterans. NCCM and NCCW together are integral parts of the National Catholic Welfare Conference, the voluntary organization of the Bishops of the United States for consideration of national problems of concern to the Church. As such, these federations draw on NCWC personnel for guidance and as program resources.

Leadership Training and Catholic Action

The federations' educational activities travel the two broad, parallel avenues of leadership training and Catholic Action programming for seven NCCM and 18 NCCW committee areas.

The Men's Council engages in leadership training on all levels of its activity. Nationally this is accomplished by devoting biennial conventions to training conferences for national committee chairmen. On a regional basis, leadership training institutes are conducted serving the lay leaders of 10 to 12 dioceses in a given area. Diocesan leadership training programs are also common. In some areas these are centered around the annual convention; in other dioceses, special one- and two-day institutes are conducted. These diocesan institutes are very often duplicated in various districts of the diocese so that all parish leaders may be reached.

The NCCM training institutes largely, but not exclusively, employ the workshop technique. These workshops offer "basic training" in the apostolate, organizational techniques, and Catholic Action programming. A recent innovation in the training program is that some dioceses are combining the "leadership" topics with training and educational matters related to a specific program. For instance, in co-operation with NCCM's national office, the Worcester Diocesan Council has conducted diocesan and district institutes on the Mass. These institutes offered group discussion on various aspects of the Mass, as well as training in the conduct of educational and action programs in the parishes.

Martin H. Work, NCCM's Executive Director, has recently announced the publication of a "Program Manual for Parish Meetings," a tool by which parish organizations can conduct their own educational program. This is but the first of a new series of NCCM services designed to motivate and guide men's organizations to undertake more mature, ambitious apostolic endeavors. Coming soon, for instance, is a new monthly program publication, and a comprehensive kit containing a minutely detailed educational program on the Mass, emphasizing lay participation as provided for in the most recent instruction of the Sacred Congregation of Rites.

¹Archbishop Giovanni Battista Montini, "The Mission of the Church," An Address to the Second World Congress of the Lay Apostolate, Rome, Italy, October, 1957. Published in the proceedings of the Second World Congress, *Apostolic Perspectives*, 2:22-31, Winter, 1957.

This latter publication is a noteworthy example of how both NCCM and NCCW draw heavily upon the wishes and directives of the Holy See in stimulating and serving the apostolate in America. This sense of the universal church touches the heart of the apostolic philosophy of the national councils. Within a few months of Pius XII's address in the Second World Congress, in which he said "to acquire the necessary competence it is obviously necessary to make the effort demanded by serious training," NCCM added a new department to its staff to conduct and promote leadership training.

NCCW techniques of group work and leadership are the subject of the Committee on Organization and Development on a continuing basis as well as concern of national conventions and regional institutes. This practical training in the why's and how's of day-to-day organization leadership is also the concern of a field staff which presents information and demonstrates its application in one-day institutes throughout the country.

A central concept of leadership training in recent years has been civic participation by Catholic lay men and women. Material has been published to guide in the selection of groups to which Catholic organizations should be represented. The theme of community action was used for national convention and leadership institute discussion sessions with active community leaders as resource persons. Community action by Catholic groups or by individual Catholics in secular groups or by intergroup work has been suggested with regard to migrant labor, housing, education, equal pay, juvenile delinquency, better reading, rural life,² community service agencies, United Fund campaigns, USO, traffic safety, and intergroup relations.

National Program Is Only a Guide

It should be noted that no program offered by either federation is more than a suggestion, since every diocesan council in which parish organizations are grouped is responsible first of all to the Ordinary of the diocese. Any program obviously must be in accord with his specific mandate to the laity of his jurisdiction, in addition to being in accord with the general mandate given by the conference of Bishops to NCCM and NCCW.

The how of NCCW's suggested programming is directed through 18 committees embracing almost every interest of men and women and the interests of the Church. The committees are composed of volunteer diocesan chairmen serviced by professional headquarters staff members and advised by persons on the NCCW staff or outside experts in the particular area.

Importance of Family Life Programs

Of vital importance to both these federations is family life education and the re-establishment of the dignity of the family as the cornerstone of social life. Both NCCM and NCCW have long histories of forthright and timely policy statements and convention resolutions affirming and outlining the application of Catholic teaching to problems such as delinquency, education, and housing. These, then, are federation policies.

For example, NCCW in 1957-58 implemented its statements by a study program taking its theme from the 1956 Catholic Family Life convention: Parents as Educators. Outlined in a Summer, 1957, issue of NCCW's *Monthly Message*,³ the program was supported by full study outlines on teen-age behavior code, the sacraments of penance and Holy Eucharist for school-agers, discipline for pre-schoolers, military service for young men, and safe driving for teen-agers. The wealth of study material is obvious. The necessity for effective community action has been pointed out at every opportunity.

²The Executive Secretary of the National Catholic Rural Life Conference is consultant for NCCW and NCCM program suggestions for rural groups.

³*Monthly Message* is a worksheet containing topics for each liturgical season. With a circulation of 16,000, the bulletin is available on subscription basis to members of affiliated NCCW organizations, and on a service basis one copy is sent to each affiliate group. Published by NCCW, 1312 Massachusetts Avenue, N.W., Washington 5, D. C.

The study material has been published in a pamphlet on "Childhood Education," with a separate printing of the traffic safety material, "Speed Age and the Family." Keyed to "Marriage Preparation," the 1958-59 program will be carried out in the same manner through regular study outlines provided as a service of affiliation to diocesan Family and Parent Education chairmen.

Within NCCM and NCCW, various types of family organizations find their places. Parish groups, city-wide groups promoting Cana Conferences, study groups using colleges as their resources, specialized Catholic Action organizations—all fall within the federations drawing on them, for all are asked for program suggestions, resources, and field service.

Hand in hand with family education is NCCW's programming service for Home and School Associations, the only such service for Catholic groups of this nature in the United States. This program currently is using the theme "Co-responsibility for Better Christians Matured by Better Homes and Schools." Because of the importance of such parent-teacher co-operation, NCCW and its affiliates pioneered in developing a manual for nationwide use. The guide was field tested by different dioceses for two years before its publication in 1957. This is an example of adult action and discussion material being used for Catholic Action, employing the best techniques of group work, adult discussion, community action, and publication design. Most recent examples of NCCW publications for filling these aims are the Convention Yearbook, Volume II, and the program discussion manual which has grown out of the 1958 NCCW convention resolutions.

The entire effort of both NCCM and NCCW employs adult education methods and resources in promoting Catholic Action in the service of the Church. It is education of millions of Catholic men and women so that they may speak and act as one in matters requiring unity. It is education of the same men and women so that they may express the rich diversity of their individual views in matters requiring intelligent difference. Thus they may always speak and act with full cognizance of the apostolate as individuals and as members of society participating in the mission of the Church under the direction of the hierarchy.



Relationship of the National Council of Catholic Men to diocesan and parish groups is explained by NCCM national officers at the 1958 Mid-Atlantic Leadership Conference which was held at Paterson, N. J.

An important aspect of Catholic Adult Education
are religious discussion clubs under

The Confraternity of Christian Doctrine

By REV. BERNARD J. GULNERICH, Ph.D.

Field Representative, Confraternity of Christian Doctrine,
Washington, D. C.



● "THE NEEDS OF OUR TIMES require that the laity procure for themselves a treasure of religious knowledge through the medium of libraries, discussion, and study clubs; in this way they will derive great benefit for themselves and at the same time be able to instruct the ignorant, confute stubborn adversaries, and be of assistance to good friends."¹ These are potent words of our late Holy Father, Pope Pius XII, words that should be deeply impressed on our minds.

One of the aims of adult education under Catholic auspices is to spread abroad the teachings of Christ and to bring all men to the knowledge of the truth. Many of the people living in this materialistic twentieth century have lost all faith in the fundamental concepts of religion, while a furious assault is made by unbelievers against the very cornerstone of Christianity. Bishop Fulton Sheen summed it up succinctly in a radio address when he said: "Western civilization has squandered its spiritual heritage and is now suffering the pangs of famine." To these hungry sufferers food must be brought, food in the form of *intellectual certainty*. We are the ones who must bring that food, and we shall find it in the granary of God's Church. If Catholic leaders do not supply spiritual nourishment, these people will "die of wretchedness and hunger."

Ashamed though we are to admit it, there is almost as great a need among Catholics for an intelligent understanding of their religion in order to sanctify and save themselves, as there is among others. Let us face the problem squarely. Our divine Lord castigated the Pharisees of His day because they had reduced religion to a set of meaningless ceremonies and customs, neglecting the "weightier things of the law, judgment, and mercy and faith" (Mt. 23:23). If Christ were in the flesh today, might He not condemn a large group of pharisaical Catholics who have reduced His religion to the outward observances of attendance at Mass on Sunday, abstinence from meat on Friday, and an occasional appearance at the altar rail, meanwhile neglecting the spiritual and corporal works of mercy?

Knowing the need, we ask ourselves how to meet it. Since the Confraternity of Christian Doctrine is concerned with the total religious education of a parish—the young and the old, especially those outside the Catholic school—it is our duty to provide adequate adult religious education. We believe that one excellent means of doing this is the Religious Discussion Club.

A discussion club consists of a small group of people, eight to 12 in number, who meet once a week for a period of eight weeks to discuss some religious topic. A textbook is chosen and copies

are provided for each member of the club. The members in turn read aloud a brief passage from the text while the rest follow silently. The leader then encourages a retelling of the paragraph or passage by asking questions that bring out its obvious highlights. This method provokes thought and promotes clear expression; frequently it discovers latent talent and develops that which is already recognized. In the religious discussion club, controversial argument is carefully avoided. When a question arises that is not answered in the textbook or by available reference material, it may be referred to the spiritual director for a decision.

The meeting is held in the comfortable surroundings of a home. Freed from the formal presence of some lecturer in a spacious hall, people can and do talk, discuss, question, and learn. The groups may be all men, or all women, or a combination of the two. From observation it has been found that mixed groups work out the best, for the contest between the masculine and feminine method of thinking is in itself conducive to lively discussion; also in clubs attended by husbands and wives the discussion begun at the club will continue at home, to the edification of the children.

Who Leads the Discussion?

Each discussion club must have a leader. Hundreds of people are anxious to join discussion clubs but very few want to be leaders, because all think that the leader must be a very well-educated person who knows more about the topic at hand than the other members of the club. *This is not true.* The leader is also a learner in the discussion club. The only requirement is that he have the initiative to invite a group of people to learn with him. He says the prayer at the beginning of the meeting and directs the discussion in order that it may not get away from the subject at hand. In organizing a discussion club program, it is very important to remember this point. In fact, it would be well if every participant could at some time during the club session have the experience of being a discussion club leader.

Each club has a secretary whose duties are simple. He calls the roll, reads the minutes of the previous meeting, records briefly questions which come up and cannot be satisfactorily answered, refers them to some priest, and reports their solution at the next meeting. Finally, there is a parish chairman of discussion clubs. This person is appointed by the pastor and has the duty of tabulating the membership in the various clubs and forwarding it to the diocesan office. Blanks for discussion club registration are provided by each leader who gives them to the parish chairman, who in turn makes a complete parish report to the diocesan office.

¹Pope Pius XII, *Sertum Laetitiae*, Encyclical to the American Hierarchy (Washington, D. C.: NCWC, 1940), p. 15.

Our Holy Father recommends as a valuable aid to the pastor's work the formation of these discussion clubs. He says:

With all Our heart We praise this apostolic labor of the laity and exhort you to regard it favorably, encourage it, and above all allow it to develop freely. . . . It is always the apostolate of the laity . . . and of the finest kind.³

There is no way to estimate the temporal and spiritual blessings, the intangible fruits, that have come to those who have participated in the religious discussion club program. From the standpoint of parish solidarity, the clubs have united families in firm, enduring friendships. There is an invisible, yet strongly felt link existing among the members of every serious-minded club. Mrs. John J. Grady, of Philadelphia, writing in *Our Parish Confraternity*, refers to this link as "part of a glorious membership," and explains:

To have studied the life of Christ during the past two years was to discover the meaning of life in terms of Christ and eternity. . . . I feel that the discussion club has drawn us (the members) nearer to one another. Strangers two years ago, we have become . . . close, fast, and intimate friends. It could not be otherwise when the bond of our union was Christ, our Changeless Friend."⁴

³Pope Pius XII to pastors of Rome, Feb. 6, 1951, as quoted in *NCWC news release* of this date, p. 1.

⁴Mrs. John J. Grady, "Why Religious Discussion Clubs for All," *Our Parish Confraternity* (Washington, D. C.: Confraternity Publications, July, 1943), p. 3.

The discussion club, which Archbishop O'Hara called the "people's college," offers refresher courses in religious subjects in an unobtrusive yet unmistakable manner. The method of group learning by discussion has created a remarkable enthusiasm for studies of the life of Christ, Holy Scripture, the liturgy of the Mass, catechetical instructions, parent-educator courses, Church history, the lives of the saints, and like subjects that have a bearing on the spiritual life. Today the New Testament and the missal are two books that are found in most Catholic homes, but this was not the case when the discussion club movement was initiated.

More Mature Reading Habits

As a result of following discussion club programs, reading tastes and habits have changed. Members of clubs have cultivated a genuine appreciation for Catholic literature. Catholic writers have been encouraged to use their talents in the service of the Church because they are assured of an intelligent, appreciative reading public. For these same reasons, religious periodicals are being more widely circulated and read than ever before.

Experience and knowledge gained by taking part in discussion club programs have developed leaders — alert, active, intelligent men and women with well-trained minds and zealous hearts. They are equipped to promote the cause of Christ by combating anti-religious forces and false philosophies of the day. They are the awakened, articulate laity who, under the guidance of bishops and priests, are prepared "to speak for the Church."



Dorothy Rosenberger (left) checks a promotional brochure with another Grail worker.

● THE GRAIL, AN APOSTOLIC MOVEMENT of Catholic laywomen, has established adult education programs in 18 countries of the world, based on the nature of woman and her role in the modern apostolate of the Church.

In the United States the six centers where adult education programs are being carried on are:

Grailville, Loveland, Ohio (main U. S. center of the Grail Movement)

The Gateway Grail Center, 4852 15th St., Detroit 8, Mich.

The Grail Institute for Overseas Service, 308 Clinton Ave., Brooklyn, N. Y.

The Grail International Student Center, 370 Riverside Dr., New York, N. Y.

Cincinnati Grail Center, 222 Hosea St., Cincinnati, Ohio
Philadelphia Grail Center, 4520 Chester Ave., Philadelphia 43, Pa.

These centers serve as springboards for educational projects and apostolic activities in a particular area. Although programs are not always held at a center, they are directed by professional women who are part of the Grail movement and by priests and lay leaders of the community who work in co-operation with the centers.

There are also young women in the Grail movement in cities where there is no Grail Center. They, too, carry on community service, cultural or professional adult education programs, united in aims with the national Grail groups. Grail study-action guides are available for such groups.

This enterprising organization
of Catholic lay women has an
educational apostolate

The Grail Program

By DOROTHY ROSENBERGER

Philadelphia Grail Center

The Aims of the Grail Program

Four aims of the Grail Adult Education Program in America are listed below with a brief description of coinciding programs that are offered by the six Grail Centers.

First Aim: To form apostolically orientated young women who will make practical through their lay vocation (marriage, the professions, the arts) the Christian principles acquired in formal education.

Program: Grailville, the Philadelphia, and Cincinnati Centers provide co-operative living and residential programs which include group participation in the liturgy, family living in the spirit of the Church year, principles of Christian living for family and community life, lectures and discussions on the Church and the apostolate in our time, vocational guidance and experiences of apostolic activity in the community.

Grailville Community College—This program requires the full-time participation of the student for a one-year period, beginning October 15.

Summer courses include eight-day introductory sessions and workshops in particular fields, lasting from one to three weeks.

Philadelphia—A residential adult education program for those carrying on a career or studies with course activities taking place in the evenings and on week ends. This year's program extends from September 15 to May 30.

Cincinnati—A residential program for girls preparing for marriage or a career in family service.

These centers also provide week-end seminars and evening courses for nonresidents who work in the apostolic programs of the Grail movement. The Philadelphia Center has an evening series, "Christian Culture for Daily Living," for working girls in the area.

Second Aim: To bring to the community, through the talents and energies of the women of the movement, programs of catechetical instruction, recreation, family health and child-care education, and community improvement programs.

Programs: Brooklyn and New York Centers offer catechetical

instruction and recreation programs for Spanish-speaking people.

Philadelphia—Home arts classes for mothers, community improvement education, community recreation.

Cincinnati—Community service training program, home-economics classes for teen-agers and mothers.

Detroit—Community service training, parish program for liturgical life, in-service programs for professional women, career guidance.

Third Aim: To bring to the community the best in Christian art, music, drama, and literature, and opportunities to meet and hear the leaders in modern Christian thought.

Program: The fine arts program of the Grail is centered at Grailville where study of the art media and productions of contemporary religious art pieces, experimental dance and drama, choral arrangements and recordings, are attempting to integrate Christian values into art expressions.

Experiences in drama and music are provided by Grail teams in various cities of the United States with the co-operation of interested young people in that city, both professional and non-professional.

Grail Center bookshops in Detroit, Philadelphia, and Brooklyn are adult education centers for the fine arts, sponsoring art exhibits, lecture series, and Great Books discussions.

Fourth Aim: To prepare young women already trained in a profession or skill to serve the Church in overseas posts.

Program: The Grail Institute for Overseas Service provides an 18-month training in missiology and community development as well as practical field work. Young women who complete the course serve from three to five years with a lay team in Asia, Africa, or South America.

This center and the Grail International Student Center provide week-end seminars and evening lecture series on international affairs and the Church's role in world community for adults of the New York area.

For further information on any of these Grail Adult Education programs, contact one of the Grail Centers listed above.



SECTION III: COMMON PROBLEMS

Administrative Concerns

By BROTHER DANIEL RABITT, S.M.

Former Director of Adult Education, St. Mary's University, San Antonio, Tex.

● **ADMINISTRATION IS THE LIFELINE** of the adult education program. If it is handled well, the program has a vital chance of succeeding. While if it is carried on inefficiently, the program, no matter how good otherwise, is very apt to lose its vigor and become anemic. The most important part of inaugurating an adult education program is to make sure that an alert, capable administrator is heading it.

The first duty of the administrator is to discover the needs and interests of the community in which his program is to

function. No one person is able to perform this difficult task without assistance, so the normal procedure is to call upon members of the community to help determine the needs of their fellow citizens and how to satisfy them. Some of these persons who are competent, interested in the program, and willing to serve, might be formed into an advisory board or directing committee, representing the different points of view of various groups in the area. Many of the administrators of our Catholic programs prefer to bring together a group of voluntary workers

rather than organize a formal board or committee. In any case, the administrator will do well to seek the assistance of some group of intelligent and able helpers.

The next point to settle is what are the objectives of the program. What is the purpose of organizing it? What needs is it to satisfy—spiritual, intellectual, cultural, vocational? One or all of these? Will recreational needs be included? What special groups is it to serve?

Unless these questions are thoughtfully pondered and wisely answered, the program is apt to be a hodgepodge of courses selected at random and leading to no definite end. The objectives depend, of course, on the institution or group that is setting up the program. In Section I of this issue, the various purposes of adult education programs are considered, while in Section II the different types of groups that sponsor programs are discussed, so there is no need to repeat that information here. The point we wish to make is that the administrator must be thoroughly conscious of general and specific aims so he can adapt his program to them.

Physical Facilities, Adequate and Pleasant

To operate a program effectively, physical facilities should be adequate and attractive. Frequently school buildings which would otherwise be closed in the evenings and on Saturdays can be had for the asking. The task of the administrator is to secure these buildings; see that offices, lecture halls, library, and classrooms suitable for adults are provided, and that they are clean, well lighted, and well ventilated. If he wishes his program to succeed, he must offer it in pleasant surroundings.

Faculty Is Key to Success

The practical question of how to select and keep a staff is one of the most important matters that the administrator must consider. Teachers are the key to the entire program. They either draw students to the courses or drive them away, depending on their knowledge of the subject matter and their manner of diffusing it. They can sustain, support, and strengthen the program; or they can destroy it. In order to attract and retain good teachers, it is necessary to face squarely certain problems relating to salary and morale. A successful administrator down in Texas told his board that they should realize that teachers needed pay, recognition, opportunities, participation, and security. He advised the board to keep the word "PROPS" in mind so that they would remember these five points.

Certainly teachers should receive fair pay. We say *fair* rather than *good*, because we believe that the satisfaction of teachers depends to a great extent on the feeling that they are being paid fairly and without discrimination in relation to persons in similar professions. With the exception of religious and some other generous apostolic souls who wish to contribute their services, those who teach courses, whether long or short, should receive the remuneration that is customary and considered adequate for such work.

Recognition costs relatively little but is used badly (or not at all) by many school administrators. Teachers like to be told that they really are the mainstay of the program—and to be treated accordingly. They like to know what their chances are for advancement if they do their work well. They should be made

IF YOU'RE PLANNING AN ADULT EDUCATION PROGRAM, you're in business when you can answer these questions:

Who should administer the program?

What kind of program should be offered?

How should it be initiated?

Where should classes be held?

How to select and keep the staff?

How to finance it?

How to promote it?

to realize also that this teaching of adults is in itself an opportunity and a challenge, so different is it from teaching in a regular college situation.

Teachers would appreciate being asked to participate not only in the carrying out of the program but also in its planning. From their close contact with the students they can give valuable suggestions as to which courses are most frequently requested and most adapted to the needs of the community. Finally, teachers need an assurance of security if they are to do their best work. There is bound to be more turnover in the faculty of an adult education program than there is in the staff of a regular college. But if administrators want to ensure co-operativeness and high teacher morale, they cannot hire and fire indiscriminately.

Financing the Program

How to finance the program is another problem which may become a major headache for the administrator. Some public adult education programs are subsidized, but most of those under Catholic auspices must be supported by student fees. The most sensible plan is to prepare a budget beforehand showing a reasonable estimate of income and expenditures and making sure there is a balance. In Catholic institutions the income is usually limited to student fees and private donations, plus the free use of the physical plant and facilities. Expenses will include the salaries of administrators, teachers, and secretaries; office supplies, advertising, and janitor services. The general attitude of Catholic administrators is that adult education is a service to the community, that it is an apostolic work, and that it promotes good public relations. The fees are, therefore, kept moderate, sufficient to cover expenses but not to bring in much profit.

Best Promotion: Satisfied Students

Another duty of administrators is promotion. The best advertisement of a program is satisfied students. They will go forth proclaiming the excellence of the courses and singing the praises of the teachers loudly enough to interest other prospects and bring them into the program. A good program will grow and expand of itself, while a poor one is doomed to shrivel up and die. In addition to student advertising, other media for promotion that can be used to advantage are radio, television, newspapers, bulletins, posters, and the like.

Adult education should not be kept alive so that it may in itself be successful, nor should it be nurtured to give prestige to a school. It is a program of human beings sharing with one another the wisdom to be learned from books, from life, from one another. A Catholic program is worthless unless it in some measure contributes to the spreading of the truths of the Church.

A good administrator can give any program the unified spirit it requires as a co-operative service. In many ways his task is more difficult than that of an administrator in the elementary school, high school, or college. The pattern there has been set and can easily be followed. But adult education programs are comparatively new and almost notorious for their variety, so they offer a greater challenge and open up ever widening vistas for the future.

Remember these PROPS are needed by all good teachers:

Pay

Recognition

Opportunities

Participation

Security

One of the most successful and widely used
methods of teaching adults is the

Discussion Method: The Great Books

By REV. SEBASTIAN F. MIKLAS, O.F.M.Cap.

Director of Adult Education, Catholic University of America,
and President, NCEA Commission on Adult Education



● A GOOD MANY YEARS AGO Mortimer Adler of the University of Chicago compiled a list of so-called Great Books of some 130 authors, which represent milestones in the development of our Western culture and civilization. From this list of books emerged the extensive reading and discussion program made popular and practical by the Great Books Foundation.

A typical Great Books group is made up of 20 to 25 persons who are willing and ready to embark upon a study of 16 classics for a period of 32 weeks. Usually one book—often a portion of one book—is assigned to each meeting which occurs biweekly and lasts two hours. Ordinarily two discussion leaders who have attended a Great Books Foundation Leader Training Course steer the participants through the deep seas of thought. The leaders more or less play the role of an umpire at a ball game, seeing that the sport moves on and watching that the rules are observed, but not playing the game themselves. As a result of the questions of the leaders and the intellectual response of the participants, the words and ideas of the author and the opinions of group members are brought into clear and sharp focus. No attempt is made to arrive at any conclusions or formal judgments. This is only a brief sketch of the Great Books program.

This established method, so widely used, can be and has been introduced in Catholic circles of education. But experience has proved that problems may arise and a few adjustments and adaptations may have to be made. First of all, some of the books on the Great Books list are on the Index of Prohibited Books and others are proscribed by Canon Law (canon 1399). If one decides to use such books, the necessary permission should be secured from the diocesan chancery. To know which of the Great Books are forbidden one can handily consult Father Redmond Burke's *What Is the Index?*¹ This volume carries an appendix giving the ten-year listing of Great Books and clearly indicating which are forbidden.

Forbidden and "Problem" Books

The director of an Adult Education school may not want to include books on the Index in his program, so adequate substitutes are sought to replace them. If the forbidden books are just ignored and omitted with no attempt at substitution, the Great Books program will be considerably shortened and enervated. Father Joachim Daleiden, O.F.M., has compiled a list of additions and replacements which should prove useful and valuable. His corrective list, "Mortimer Adler's List of Great Books—Additions and Substitutes,"² suggests alternate books which would make a

fine selection of Catholic classics that could be employed for a Catholic Great Books program.

The choice of titles eventually brings up the question of the difficulty of reading such authors as Euclid, Newton, Faraday, Einstein, Galileo, and Lavoisier. Because their works demand more attention and effort, they may not be too attractive and interesting to the average adult. In this era of phenomenal scientific progress and development, however, readers have greater incentive to study volumes dealing with physics, chemistry, mathematics, and other physical sciences. The fact remains that the average reader is inclined to shy away from these challenging works. Such readers must be encouraged to read and think for themselves.

Other books that might pose a problem are those dealing with theology and philosophy. Like scientific books, they probably need to be presented by guides expert in content as well as in method. As indicated above, the Great Books program actually depends upon two discussion leaders who are (to quote the Great Books Foundation) "men and women like yourselves—neither better nor worse educated, neither worse nor better informed. . . . They do not answer questions; they ask them." These leaders may be well versed in the techniques of group leadership but not in the subject matter at hand. Experience in various localities has revealed that most people want a leader who knows more than they do, someone who *can answer* as well as ask questions.

Four Kinds of Discussion Techniques

For this reason, four different approaches to the Great Books have been tried at Catholic University's Institute of Adult Education:

1. The conventional two co-chairmen.
2. Two co-chairmen plus an authority on the subject.
3. A sole moderator who is an authority.
4. An authoritative lecturer on the Great Books.

Each of these approaches has its relative advantages and disadvantages. The use of the co-chairmen alone was only fairly successful because the participants preferred a well-informed leader. The second approach was a compromise providing two co-chairmen for a 90-minute discussion, after which an authority evaluated the books for several combined discussion groups meeting in the same place. Though this arrangement was unwieldy and cumbersome, it proved to be fruitful. Eventually the comparison between the authority and the co-chairmen lessened the effectiveness of the latter.

One authoritative moderator was probably most acceptable and appreciated, especially if he did not fall into the error of lecturing but tried to stimulate discussion and afterward presented an evaluation and critique of the book. The fourth approach does not come properly under the head of discussion group technique,

¹Redmond A. Burke, C.S.V., *What Is the Index?* (Milwaukee: The Bruce Publishing Co., 1952).

²Joachim Daleiden, O.F.M., "Mortimer Adler's List of Great Books—Additions and Substitutes," *Franciscan Educational Conference Report* (Washington: Capuchin College, 1940), p. 403.

since it is strictly a lecture type of course. It is mentioned only because it was so successful. Many who did not care for the discussion method flocked to hear straight lectures on the Great Books.

The four experiments are cited only for the purpose of showing that the Great Books program can be handled in various ways. Obviously it is best to use the method that arouses the most discussion, Socratic questioning, and at the same time leads to truth. To insure this, whoever conducts the program would do well to be acquainted with Harold C. Gardiner's *The Great Books—A Christian Appraisal*.³ This four-volume work contains an appreciation and evaluation of the Great Books from a Christian point of view by eminent authorities. Armed with these valuable critiques, the leader will be better able to steer the group away from error and help the members to discern truth from falsity.

The Great Books Foundation plan calls for 16 Great Books to be covered in a span of eight months, meetings being held every other week. This system gives the participants time to read their assignment between meetings. However, it allows for only two hours' discussion of any one work. A modification of this procedure was tried successfully by scheduling meetings every week for eight weeks, using only four books, one book being discussed at two successive sessions. In this way more time was allotted to the exchange of opinions and ideas on the part of the members. Those working in the field of adult education have discovered that an eight-week series is very practical in view of holidays, habits of older people, and the psychological value of frequent repetition. The length of time spent on a book depends somewhat on the difficulty of its contents.

The last problem to be considered is the acquisition of books. Fortunately, the Great Books Foundation has done a great service to the public by supplying a whole year's series at a nominal cost. However, the complete set of 16 books must be bought as a

unit; single titles cannot be purchased. For those who follow the Great Books Foundation plan of 32 weeks, it is evidently best to buy the complete set. Those who want to be eclectic in the choice of books for discussion would do well to shop a bit among the many pocketbook editions that are found on the market. This entails a considerable amount of effort and trouble at times, so in the long run it may be more practical to avail oneself of the service and experience of the Great Books Foundation, which has done so much to further this liberal education of the average man.

Services Offered by Great Books Foundation

Regardless of what method, system, or adaptation of the Great Books course is employed, one ought to take advantage of certain services offered by the Foundation.⁴ Staff members of the Foundation will conduct leader-training programs in your community and give a public demonstration of how the discussion of Great Books can be carried on. "A Guide for Leaders" published by the Foundation will prove most helpful for anyone attempting to direct a group in this field. Other pamphlets such as "Let's Think for Ourselves," "Guide for Participants," and "Group Discussions" will be valuable for those taking part in the program.

Mortimer Adler's *How to Read a Book*⁵ is also a must for those participating in a Great Books course. In it the author, who has pioneered in this field, offers valuable suggestions for both leaders and readers.

The Great Books course as presented by the Foundation should hold a prominent place in the adult education program for the fuller and more liberal education of the Catholic layman. Directors of adult education under Catholic auspices are urged to design a Great Books course following the Foundation in essentials but adapting it to their needs.

⁴Great Books Foundation, Inc., 37 South Wabash, Chicago 3, Ill.

⁵Mortimer J. Adler, *How to Read a Book: The art of getting a liberal education* (New York: Simon & Schuster, 1940).

**What qualifications does a teacher need
in a Catholic Adult Education program . . . and
how can the director help his teaching staff?**

Preparation of Teachers

By REV. VINCENT R. DOLBEC, A.A.

*Director, Adult Education Center at Assumption College,
Worcester, Mass., and Secretary, NCEA Commission on Adult Education*

● THE CATHOLIC INSTITUTES AND CENTERS of adult education will be no better than the teachers they employ. It is imperative, consequently, that serious thought be given to the proper preparation and qualifications of adult educators. This article is not a review of the relatively few professional preparation programs for adult teachers, but rather it identifies for those who have a primary concern for Catholic adult education some of the general and specific qualifications needed today by educators of adults.

The first general qualification of the Catholic adult educator

is a sound Catholic philosophy of adult education. The Catholic adult educator must recognize and seek to discharge completely his obligation to teach adults the true and profound meaning of Christian life. His teaching, therefore, must be conceived in the full light of Revelation. It must consider God above all, but it must also consider man as a fallen creature, redeemed and ennobled by Christ. It must analyze the complete domain of man under the light of faith; it must seek to form the true and perfect Christian of today.

Pope Pius XII defines that Christian, saying:



By the perfect Christian We mean the Christian of today, child of his own era, knowing and cultivating all the advances made by science and technical skill; a citizen and not something apart from the life led in his own country today. The world will have nothing to regret if an ever-increasing number of these Christians is placed in all sectors of public and private life. It is largely for you, the teachers, to arrange for this beneficial introduction by directing the minds of your disciples to discover the inexhaustible strength of Christianity for the improvement and renewal of peoples.¹

Teachers Must Be Alert to the World

The teacher of adults ought to know the world in which he is teaching, so that he may teach with an understanding of its problems and in contact with them. In other words, he should recognize the permanent aims of Catholic education (and particularly of Catholic adult education) and have a living sense of the present in which he is teaching. The teacher of adults must have historical perspective and vigorous faith, which sees all things in their proper relation to one another and, above all, to God, evaluating them in the light of eternity as well as of history.

We cannot speak effectively about Catholic adult education without establishing its final end. This end is to produce men and women who are essentially Christian in spirit, in desire, in purpose, and in their very way of living. This is the most exalted aim conceivable and an aim which permits and encourages the pursuit of all worthwhile intellectual endeavor. It is not enough to know the truth; it is also necessary to live justly and piously in order to conform to the Christian concept of wisdom. It is still a basic pedagogical principle that we teach as much or more by what we *are* than by what we *say*. Even in adult education, it is psychologically impossible for our students to separate our words from our character as revealed by our actions.

Teachers of Adults Must Be Dedicated

The second general qualification of the Catholic adult educator is a real sense of direction, a broad and clear-cut Catholic educational view that will help him to appreciate the distinctive mission of the adult school in which he serves and his own special responsibilities for accomplishing these objectives.

The third qualification is the ability to give guidance to his students in pursuing, in carefully chosen books, a sure knowledge of theology, an acquaintance with the spiritual life, and a mature understanding of the Church's social teachings as these are presented by the popes.

The fourth qualification is the ability and constant concern to counteract the lack of principles of the world today, which measures everything by the yardstick of success, with an education which makes an adult capable of discerning between truth and error, good and evil, right and injustice. Gaining a comprehensive understanding of the nature of man and his place in modern society, should be the most crucial part of the background of the adult educator.

The fifth qualification is the ability to appreciate and explain the wonders of the universe. The contemporary adult must be taught to behold, to understand, and to love the created world so that the contemplation of such sublime splendors may invite his mind and heart to loving admiration of the Creator.

The sixth qualification concerns the ability to overcome every trace of nationalistic narrowness and to develop in his students a respectful regard for the wholesome cultural contributions of the sundry peoples of our nation. It is of the utmost importance to foster an intensive study of social problems in the light of the doctrine of the Church and to promote a recognition of what place each holds in the international community and the duty he must fulfill.

The final general qualification of the Catholic adult educator

is the ability to inspire adults to develop a lifelong interest in learning. Now it is practically impossible for adult educators to inspire adults to develop this attitude toward personal and intellectual growth when their own enthusiasm for their own development and growth is less than adequate.

Teachers Must Communicate Ideas

The Catholic educator of adults should have not only good control over his own knowledge but also the ability to communicate to his students something of his own insight and cast of mind. He should be skilled in the use of apt illustrations and concrete images which aid the activity of reason. The true teacher uses his knowledge and verbal skill only to help the student to see the truth with his own mind. We must never lose sight of the fact that education at all levels is primarily an instrument for the communication of truth from one human mind to another.

The first specific requirement of the adult educator is an adequate knowledge of the subject he is teaching, not merely an adequate knowledge of facts and data, but an understanding of the field with an appreciation of the widely differing background, ability, and motivation of the adult student. The Christian ideal of adult education should, moreover, be identified with the latest findings of psycho-pedagogical science. The Catholic educator of adults should be trained to observe carefully the times and the hour to learn of new needs and examine new remedies. He must be careful, however, to avoid grasping at get-education-quick schemes, or allowing the mechanics of handling the adult education process get in the way of true adult education itself.

The second specific requirement of the adult educator is intellectual discernment. He must be able to determine accurately the intellectual ability of his students and to make intellectual contact with the adult student at his present level whatever it is. The function of making this intellectual contact is to enlist the individual's mind in the process of his own education. It is to initiate self-activity, self-direction. This ability presupposes that the adult educator has touched life on many sides, not only in the academic organization of knowledge, but in his contact with human beings. It also presupposes that the adult educator has breadth of experience and an experiencing nature.

They Need Interest and Insight in Adult Students

The third specific requirement of the adult educator is a capacity for intuition and versatility. He must understand that many adults feel that they are no longer capable of drawing profit from school and sympathetically help them to overcome this objection. Once this fear has been banished, the adult educator will need to inquire into the reasons why each one is aspiring to complete his education. This presupposes in the adult educator a lively interest in people and the ability to identify and define the learning needs, interests, and capacities of adults as well as the ability to organize suitable learning activities to serve these needs and stimulate these interests.

How the Director Can Help

Every opportunity should be utilized by directors of Catholic Adult education centers to help staff members to understand the purposes of the institution they serve and the means for effectuating these ends. Constructive guidance and supervision in the earlier stages of service, preparation of a good faculty handbook, development of a manual on teaching problems, well-planned institutes and workshops for new staff members to clarify traditions and objectives of the program, are but a few of the ways to be used to achieve the proper preparation and orientation of teachers of adults.

Catholic adult education centers have an important role to play in molding the national and, hopefully, the international character. These centers will have succeeded in the highest measure when they will have formed the perfect Christian of today and tomorrow.

¹Pope Pius XII, Address to the Union of Italian Teachers, September 4, 1949 (New York: *Catholic Mind*, Vol. XLVIII, No. 1053), p. 572.

Financing and promoting Adult Education are two important considerations in

Setting Up an Adult Program

By ANTHONY SALAMONE

Director of Adult Education,

St. Louis University, St. Louis, Mo.

● IN SETTING UP AN ADULT EDUCATION PROGRAM, there are at least six very important points to remember. To go into detail on each of these six points would comprise a textbook in itself. I shall merely enumerate them and comment on each one briefly. We must determine how to do the following things:

1. Identify needs
2. Involve the community
3. Find staff
4. Finance the program
5. Handle administrative concerns
6. Promote the program

Identify needs. Education is a continuous process beginning at birth and continuing until death. One of the goals of an educational program is to provide for the basic needs of all people. In addition to food, clothing, and shelter, spiritual guidance and the opportunity to continue to develop one's capacities are fundamental needs.

Adult education can provide the means of satisfying these needs, offering opportunities for individual growth as well as for avocational and vocational development. It can aid in community improvement and promote democratic citizenship and international understanding. A Catholic program can help spread the teachings of the Church and bring about a closer union between religion and daily living. One of the problems to be faced is to make individuals realize their needs and *want* to meet them. Whatever an educator can do to stimulate this desire, to encourage people to be wide awake and energetic in discovering their *own* needs—spiritual, intellectual, cultural, and material—as well as those of the community at large, will be an asset to the program and give it direction.

Catholic administrators must admit that they have been rather slow in giving attention to this phase of the adult education program and have tended to set up courses arbitrarily, instead of adapting them to the needs of the people in the locality.

Involving the Community. A community is made up of people, so to involve a community means to involve ourselves and other people. Many adults like to work with others; some must learn to do so with ease and grace. To eliminate friction which might arise, it is well to remember the wisdom of co-ordination with other agencies and organizations, so that our program will not conflict with theirs, but rather supplement it.

It is also essential to learn to understand other people and to make great efforts to work in harmony with them; to choose leaders who are both efficient and acceptable to the group; to organize an advisory council or board and give its members some direction as to how they are to operate; and to instill into them an appreciation of what an adult education program can accomplish in a community.

Finding Staff. The members of the staff are the props of the adult education program, as they are the ones who come into personal contact with the students. The kind of job they do determines the mortality rate in the classes and whether or not the students will register for other courses.

Usually the staff is composed of the regular college or university faculty supplemented by religious and laymen of the community—priests, business and professional men and women, and leaders in other fields. Instructors must be oriented, made to understand that adult classes call for a special kind of teacher and a special kind of teaching. The faculty must be open-minded and tolerant, have the ability to understand others, to accept their opinions and suggestions, and to give them credit when credit is due. It is fitting also that faculty members receive just wages and proper recognition for their work.

Financing the Program. The safest way to finance an adult education program is to make it self-supporting. Tuition and fees should cover salaries and all operating expenses—administration, promotion, printing of brochures, secretarial help, light, heating, maintenance, and the like. Usually the use of the buildings is donated. If class enrollments are large enough to justify the continuance of the course, sufficient funds will come in to take care of the program. For example, if for an eight-week, one-hour course in which 15 students are enrolled, the tuition fee is \$10, the teacher can be paid \$5 an hour, and there will still be no deficit. Additional revenue may be received from special programs sponsored by community organizations such as industrial plants, labor unions, business houses, or similar groups. For these programs a flat rate is usually charged.

Qualifications of the Director

Handling Administrative Concerns. The adult education program will probably succeed in proportion to the enterprise, energy, and tact of the one in charge. Desirable qualifications of this person are high ideals, a pleasing personality, sympathetic understanding of adult students, belief in the value of the program, ability to give in-service training to the teachers, experience in counseling adults, and training in adult education administration and methods involving finance. To administer well a Catholic program, he also needs a good background in Catholic doctrine and practice, and an apostolic zeal in God's service.

Good records are important. Some schools keep a cumulative record for each student, while others keep only attendance and financial records. A case file on each instructor, including his education and personal qualifications, teaching and other work experiences, is valuable.

Promotion. Promoting the program is not very different from promoting a new product just put on the market. First, develop a quality product and then constantly strive to maintain and improve that quality. Price it at its true value. Make it readily available. Advertise truthfully and in good taste to the right people.

Your promotion problems may be analyzed thus:

1. Study your enrollees—in the past, currently, and for the future.
2. Find out the best way to reach them through personal contacts, through mass contacts.
3. Use the proper means which motivate enrollment (money, achievement, job promotion, family appreciation, security, creative outlet, mental diversion, spiritual profit).
4. Keep them coming back. Promotion never stops.
5. Single out the "promotables" and keep planning for the future.

Keep in mind that your students are your best promoters. Enrollees drop out of class because they do not get what they want: Instruction is poor, morale is low, classroom facilities are inadequate, parking space is lacking. These students are hard to reach again and bring back, as they have built a moral barrier between themselves and the school. Satisfied students will return and bring others with them—these are your best salesmen.

Too many administrators neglect the materials
right at their finger tips!

Vitalize Adult Classes with Audio-Visual Aids

By ELLA CALLISTA CLARK, Ph.D.

Director of Audio-Visual Department, Marquette University and
Audio-Visual Consultant for CATHOLIC SCHOOL JOURNAL



● "ONE PICTURE IS WORTH A THOUSAND MOUTHS" is an ancient saying especially applicable to adult education. With an ever increasing selection of good audio-visual aids available, those who assume responsibility for effective learning in this area have literally at their finger tips some very powerful tools of instruction.

Frequently, a well-chosen audio-visual aid incorporated into a lecture can arouse tremendous interest in a class and point up with special emphasis the ideas which even a well-prepared and forceful instructor may find somewhat difficult to get across verbally. Instructors should remember, too, that many who enroll in adult classes come to class with some unavoidable physical and mental fatigue after a long day of work. True, adult students are eager to enrich their understandings and skills, otherwise they would not make the effort to come to class. However, this is all the more reason why instructors and others responsible for establishing good learning conditions do well to make every possible attempt to employ the most effective learning tools. Otherwise, adult education may fall short of attaining optimum results.

How to Use Audio-Visual Aids

Let us consider a few illustrations of situations in which audio-visual aids have special appropriateness and power. For example, instructors in adult classes may take advantage of current happenings to clarify important understandings. Currently, a new pope has succeeded to the throne of St. Peter. A class in which this subject is appropriate may be given a timely opportunity to synthesize knowledge gained through mass media and at the same time correct some erroneous impressions by using a motion picture such as:

- "Story of Pius XII" — 10 minutes
- "Vatican, Beacon of Faith" (up to Pius XII) — 45 min.
- "Story of the Pope" (Pius XII by Bishop Sheen) — 85 min.
- "Story of the Vatican" (March of Time) — 60 min.
- "Inside the Vatican" — 30 min.
- "The Vatican of Pius XII" (March of Time) — 20 min.

Similarly, for a class in which discussions of religious vocations is appropriate such films as "Heart of Man," "The Search," "God's Career Woman" or a filmstrip such as "Miraculous Medal" and many others will help materially not only in supplying needed information, but also in imparting inspiration and in generating desirable enthusiasm.

For the adult class in Christian Doctrine, many appropriate, well-done filmstrips are available. Among these are the S.V.E. Visualized Catechism series supervised by Msgr. Leo J. McCormick; the St. John's Catechism filmstrips accompanied by well-synchronized explanatory records; and other authentic and carefully planned audio-visual aids.

In cultural subjects, there are numerous appropriate audio-visual aids available, which add authority, reality, and depth of

meaning to a lesson. Recently, a literature instructor while presenting T. S. Eliot's "Wastelands" shared with his students the recording of Eliot's own reading of his masterpiece. During this rendition, the teacher showed pictures of Eliot in various moods. The result was most impressive. One student commented that from this rich presentation he had gained deep insight into Eliot's message.

A group of adults in a Shakespeare course were similarly impressed when their instructor used a model of a Shakespearean stage and accompanying pictures to introduce the class to the time and works of the great bard. Cast against this background, records and plays done by Maurice Evans and Lawrence Olivier brought these students some of the best current Shakespearean interpretations. Furthermore, the instructor presented two of Shakespeare's plays by using the 16mm. motion pictures made from the original film used in the commercial theaters. Students expressed their gratitude to this teacher who had been sufficiently interested in his class to provide these realistic learning experiences for them. Several mentioned that the impact of this rich experience helped them tremendously in understanding and appreciating these dramatic masterpieces.

An adult student in foreign languages commented: "I benefited greatly from the course in conversational French because the instructor used to advantage appropriate films and recordings. Besides, the use of the tape recorder made it possible for us to hear our own French pronunciation and analyze our needs for improvement. These aids to learning resulted in a great saving of time for us in learning French and made the class much more interesting."

Don't Neglect Nonprojection A-V Aids

Flannel boards can be of great value to the teacher who wishes to make his presentation more objective and secure class concentration on specific items. A very serviceable flannel board can be made by stretching cotton flannel, or other materials of a similar finish, over a flat surface. Materials to use with it can be made easily by gluing bits of flannel or sandpaper to the back of pictures, diagrams, or slips of paper containing words, sentences, parts of an outline, or whatever one needs to place before students. By applying the appropriate item to the flannel board at the psychological moment, the teacher commands immediate concentration of attention on the item concerned. It helps the student to follow the discussion intelligently and in a way that may well insure permanency of learning. Two or three flannel boards, about 30 by 18 in., kept in a central location in the school for use as needed, will greatly facilitate the use of this valuable aid to effective instruction.

Chalkboard, the bulletin board, and other commonly used tools of teaching should also be employed in the adult classroom.

Maps are another essential, though oft-neglected, aid to in-

struction. Recently the writer audited an adult class taught by an Oriental scholar of broad learning and experience. Although his lectures gave evidence of careful planning, it was apparent from the questions of the students that much of the time they were at a loss to understand the geographical interrelationships of the countries of which he spoke, or the location or effects of physical characteristics of the lands whose people he described. Here a few easily obtainable maps could have made a world of difference in clarifying concepts that were basic to an understanding of current conditions in the Orient.

Audio-Visual Aids Are Readily Available

Usually with appropriate forethought, the availability of audio-visual equipment need be of no great concern. The projectors for motion pictures, filmstrips, slides, and opaque materials; the record players; tape recorders; and flannel boards needed in adult classes are often located within the parish, the school, university, or center offering adult-education courses.

If, as should be the case, one person has been assigned the responsibility for keeping audio-visual equipment in good condition and checking it in and out, this director will probably be willing to supply a list of the equipment with a statement of the condition under which it is available. Similarly, some clerical arrangements may well be made for securing and returning the films, filmstrips, slides, recordings, or whatever materials the instructors use in their adult classes.

It is helpful to have catalogs of free and rental materials available to the teachers. Catalogs can be secured free of charge from such sources as the various state audio-visual libraries, film centers, and commercial firms.¹ As new audio-visual catalogs appear, the CATHOLIC SCHOOL JOURNAL in its audio-visual section lists them and describes their contents. Occasionally, the instructors or adult students may have their own projectors and screens, particularly if they are interested in photography.

A Caution in Using A-V Aids

Obviously, if the use of audio-visual aids is to result in achieving justifiable goals, they must be chosen with care to fit specific teaching needs. Of themselves they possess no magic. They are merely teaching tools which can bring about good results only if they are appropriate to the situation and if they are intelligently used against the backdrop of well-planned instruction. However, when used skillfully, they can aid in intensifying the desire for learning, and they can be used to stimulate intellectual growth which is the hallmark of quality in education.

¹Roa's Films, 1696 N. Astor St., Milwaukee 2, Wis.; Catholic Film Center, 29 Salem Way, Yonkers 3, N. Y.; and others.



Father Joseph Carvlin, C.S.P., accompanies the Elders' Club on a bus tour. Such outings offer educational, social, and recreational advantages.

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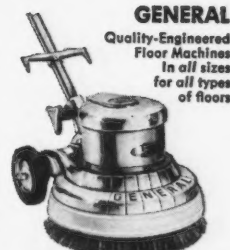
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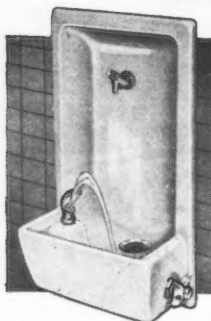
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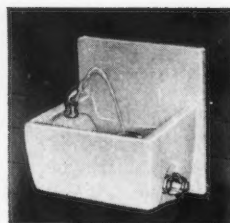
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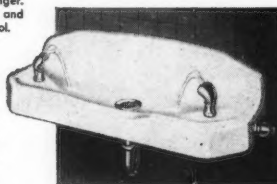


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90

New Books

(Continued from page 8)

love of a man who foresook all worldly wants and possessions to serve God on a lonely island with victims of a horrible disease is brought forth in a most realistic and yet appealing manner. The personality of Brother Dutton is recaptured and will delight the reader. Brother Dutton was a man completely subject to the will of God, quite willing to follow in his predecessor's (Father Damien) direction, yet who had a strong will of his own to succeed for the patients of Molokai. Particularly heartwarming is the author's treatment of the tenderness and love that Brother Dutton had for the boys of the island. A small disturbing factor of the book is the persistent use of the word leprosy, in place of the term Hansen's disease, this, however, does not detract from an exceedingly readable and good biography of a great man. The book is one of a series of *Catholic Treasury Books* designed for readers 10 years of age and older.

MUSIC IN SCHOOL

Singing Strings

By Larry Kettlekamp. Cloth, 48 pp., Illustrated, \$2.75. Williams Morrow & Co., New York 16, N. Y., 1958.

An elementary, easy reading, practical analysis of the origin of stringed instruments. The author uses his own illustrations to support his very clear and precise instructions on how to construct simple stringed instruments with materials found in the home. Using ordinary wooden yardsticks, wool yarn, coat hangers, nails, and finishing lines, etc., he achieves his purpose of helping the "layman" to understand the basic principles of a plucked string.

The book itself could be considered a tool in a group of stringed instrument students. Then, too, parents can provide fun and learning experiences, derived from "Singing Strings," for their children by helping them to construct a homemade banjo or ukulele.

Larry Kettlekamp has contributed a basic and attractive book to the musical world.

Music in the Elementary School

By Robert and Vernice Nye. Cloth, 303 pp., Prentice Hall, Inc., Englewood Cliffs, N. J., 1957.

This is a teacher preparation book written from the point of view of the elementary classroom teacher who is expected to teach music as well as every other subject. It is a book of practical suggestions and methods of teaching various areas of music such as teaching responses to rhythm, teaching melody and harmony instruments, teaching singing, teaching listening, and teaching music creatively.

Music is wisely correlated with other areas of the curriculum. The authors have included music in physical education, science, arithmetic, language arts, social living, and health and safety—thus broadening both the teacher's and the child's world of music.

Much emphasis is placed on understanding the individual child. Characteristics of children at various ages are discussed. Thus the prospective teacher or the classroom teacher will know just what children are capable of doing, what they need at their particular age, and what will encourage them to learn.

It is a very comprehensive book which explains in detail the reasoning behind each theory and the practical application thereof.

(Concluded on page 76)



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New Books

(Concluded from page 74)

Music Skills

Ed. by Richard H. Werder, Ed. D. Paper, 117 pp., \$1.75. The Catholic University of America Press, Washington 17, D. C., 1958.

Music Skills is an actual record of the Catholic University of America's 1957 workshop of music skills. It is a collection of the many fine speeches given by professors of music who attended and contributed to the workshop.

The purpose of the book, as was the purpose of the workshop, is significantly brought out by Rev. Cletus P. Madsen, one of the main speakers. He explains the papal docu-

ment which illustrates the high dignity of a music teacher's calling. The music teacher may consider his or her work as a "true and genuine apostolate." Thus, music teachers "should hold their work in high esteem."

This slender, paper-bound book is overflowing with ideas on the psychology of learning, means of correcting a student's bad rhythm habits, dealing with musically talented pupils, and developing music reading skills.

The gems of information come from experts in the field and are truly to be treasured.

We Sing and Dance

By Sister Cecilia, S.C.; Sister John Joseph, C.S.J.; & Sister Rose Margaret, C.S.J. Illustrated. Cloth, 160 pp., \$1.92., Ginn & Co., Boston 17, Mass., 1957.

The songs in this book have been chosen

to suit the various seasons of the Liturgical Year. They begin with songs for After Pentecost and continue through Advent; Christmastide and After; Lent and Passiontide; Eastertide; and Pentecost. Besides the religious songs appropriate for each season are included a delightful selection of folk songs, patriotic songs, and songs for dancing and acting.

Each section is introduced with a meaningful quotation from the Bible or the Mass. Church symbols are used effectively so as to promote discussion and interest. The book promotes the teaching of musical syllables and other mechanics of music. This fact plus the use of lovely, colorful illustrations indicates that the book is clearly designed not only for the enjoyment of music but also as a valuable teaching aid.

Music Six — Music's Many Moods

By Justine Ward. Cloth, 80 pp., \$1.70. The Catholic Education Press, Washington 17, D. C., 1958.

A book that can be used in the study of the mechanics of music along with Gregorian Chant on the sixth-grade level. The songs herein have been chosen for their value as clear examples of various rhythmic patterns, modulations, chords, etc. Preparatory exercises are given throughout the book which train the student to think, feel, and understand the technique at hand; be it the study of fourths or sevenths, of major or minor chords, or a rhythm pattern.

Some of the composers represented are Brahms, Bach, Beethoven, Mozart, and Schubert. A study of the lives of these men and others could stem from the use of this book.

Lack of Continuity in the School Program

Cloth, 307 pp., \$4. Association for Supervision and Curriculum Development (N.E.A.), Washington, D. C., 1958.

This book was prepared under the auspices of a committee of 27 with acknowledgments to 77 collaborators. The name of 10 writers is given without identifying their specific part. An associate secretary, Robert R. Leeper, "worked with the original manuscript, did final editing on the volume, and directed its publication." The scope of the book is:

1. An explanation of the present situation with respect to articulation and learning continuity as viewed by children from kindergarten through the senior high school.

2. An exploration of some fundamental considerations upon which better articulation and continuity of learning can be based.

3. An exploration of a few selected current efforts at solving articulation problems in schools, with some critical evaluation of these efforts in the light of proposed fundamental considerations.

4. An annotated bibliography to guide the reader in an exploration of current literature on the subject of articulation. Unfortunately the book has no index. — *Richard S. Fitzpatrick.*

Americans at Work

By Adrian A. Paradis. Cloth, 211 pp., \$3.50. David McKay, Inc., New York 18, N. Y.

This high school reader describes the three great fields of work outside of the professions in which Americans are engaged: Part I is devoted to banking and other aspects of the people's capitalism; Part II describes the factories and workshops in which things are made for industrial and family use; Part III describes the great services of transportation, housing, communication, and finally travel. The book is written in a practical, matter-of-fact, newsy style and should interest boys and girls.



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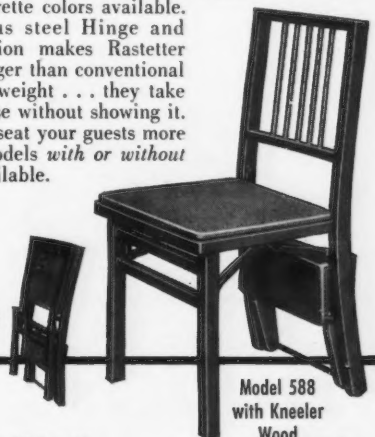
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Catholic Education News

AD MULTOS ANNOS

★ BISHOP RALPH L. HAYES of the diocese of Davenport, Iowa, celebrated his silver jubilee as a bishop on September 24. Bishop Hayes was ordained in Rome on September 18, 1909, and has been the Bishop of Davenport since January 11, 1945. Bishop Hayes is a former rector of the North American College in Rome.

★ REV. JOHN B. ESMACKER, S.J., on the faculty at St. Ignatius High School, Chicago, observed his 60th year as a member of the Society of Jesus on September 7. Father Esmaeker is active in civic and youth projects. He is a former teacher at St. Louis University and Marquette University.

★ BROTHER CHARLES BLEZ, S.M., of the University of Dayton (Ohio) recently celebrated the golden anniversary of his profession. Brother Charles has taught in numerous schools throughout the United States and is active in the field of civil engineering.

★ REV. F. PARENTI, P.S.S.C., pastor of Holy Ghost Church, Providence, R. I., marked the golden jubilee of his ordination on September 21. Father Parenti was born and ordained in Italy. He has been cited by the Italian Government on two different occasions for his efforts to promote better understanding between Italy and the United States. He has received the title of Cavalier of the Crown of Italy and the Star of Solidarity from the Italian Republic. For his achievements in the spiritual life of his people he received the Papal Cross, Pro Ecclesia et Pontifice.

★ REV. TERENCE L. CONNOLLY, S.J., noted scholar and author observed his 50th anniversary as a Jesuit on September 8. Father Connolly is the librarian at Boston College and curator of the famed Francis Thompson collection at the college. He is a noted authority on the works and life of the poet and has edited several volumes of Thompson's works. Father Connolly is the author of *An Introduction to Chaucer and Langland*, *English Renaissance and the Age of Elizabeth*, and other important works. He is a member and leading figure in many library and cultural organizations in this country.

★ BISHOP JAMES E. KEARNEY, of Rochester, N. Y., recently marked his 50th anniversary as a priest. Bishop Kearney has been a bishop for 26 years and spiritual leader of the Rochester diocese for 21 years.

★ REV. FRANCIS P. SMITH, C.S.S.P., former president of Duquesne University, observed his silver jubilee as a priest on September 21. Much of his work as an educator was done at Duquesne University where he served as president from 1946-50. In 1950 he was assigned to direct all educational activities for the Holy Ghost Fathers in this country. For the past three years he has been engaged in parish work at St. Mary Parish, Pittsburgh, Pa.

★ REV. JAMES M. LELEN, author, poet, and reviewer, observed the 60th anniversary of his ordination on September 24. Father Lelen has written many books including *Towards the Altar*, *Towards the Sanctuary*, *The Agony of the Lord*, and *The Gospel of a Country Pastor*.

(Continued on page 79)

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Catholic Education News

(Continued from page 78)

Father Lelen has known many great persons in his lifetime among whom are: St. Therese, the Little Flower; St. John Bosco; Jules Verne; and Mark Twain. He served in the French army with Hilaire Belloc. One of the undergraduates in the seminary and a close friend is Cardinal Tisserant. He is the oldest priest in the Diocese of Covington.

★ **REV. BERNARD R. HUBBARD**, famous "Glacier Priest," celebrated his golden jubilee as a Jesuit recently at the University of Santa Clara Mission, Calif.

★ **BISHOP JOSEPH C. WILLING** of Pueblo, Colo., marked the 50th anniversary of his ordination recently. He served many years in Montana before becoming the first bishop of Pueblo in December, 1941.

★ **ARCHBISHOP AMLETO GIOVANNI CICOGNANI**, America's Apostolic Delegate, is celebrating his silver jubilee as the Holy See's representative to the Church in the United States. In April of this year he also marked his silver jubilee as a bishop.

HONORS AND APPOINTMENTS

Priest Wins Stein Award

REV. JOHN M. OESTERREICHER, director of the Institute of Judaeo-Christian Studies at Seton Hall University, was the recipient, on October 11, of the 1958 Edith Stein Medal. The award is given annually by the Edith Stein Guild to someone who has made an outstanding contribution to the better understanding between the Jewish and Christian peoples. Father Oesterreicher, a convert from Judaism, is well known both in Europe and this country for his activities in the field of Judaeo-Christian relations. In Vienna he founded and edited *Opus Sancti Pauli* and later *The Fulfillment*, both of which sought to explain the mystery of Christ to the Jewish people and assist Christians to gain a sympathetic understanding of the Jewish people. After coming to this country, Father Oesterreicher wrote *Walls Are Crumbling*, a study of modern Jewish philosophers drawn to Christianity. He is a contributor to many publications and the editor of *The Bridge*, a yearbook of the Judaeo-Christian Institute.

Benemerenti Medal Conferred

REV. MICHAEL MCKEEVER, S.M.A., has been awarded the 1958 Benemerenti Medal. The award was made recently by the late Pope Pius XII in recognition of Father McKeever's service to the Church, especially during his 12 years as pastor of Our Lady of Lourdes Church, Atlanta, Ga. The medal was presented to him by Most Rev. Francis E. Hyland, Bishop of Atlanta, acting for the late Pope. The Society of African Missions of which Father McKeever is a member is dedicated to Negro missions both in the United States and in Africa. The American province is responsible for the Prefecture Apostolic of Cape Palmas, Liberia.

Past Dean Renamed

BROTHER HUGH P. TARRANT has been re-appointed dean of Iona College, New Rochelle, N. Y., it was announced by Brother William H. Barnes, president of the college. Brother Tarrant has been assistant professor of Eng-

(Continued on page 80)



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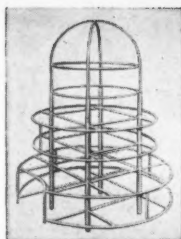
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Catholic Education News

(Continued from page 79)

lish for the past two years at Iona and was dean of the college from 1947 to 1952. He also served as president of St. Bonaventure's College, St. John's, Newfoundland, from 1953 to 1956.

New Yorker Heads Bombay Institute

The new director of the Bombay, India, Catholic Institute of Social Service is Dorothy M. Baker, a native of Jackson Heights, N. Y. She is the first American to hold this position. Prior to her post in Bombay, Miss Baker was on the staff of Fordham University and served as a committee member of the Catholic Charities of New York and the Family Service Agency of America. The Institute, started in 1955, is part of the plan by Cardinal Gracias, Archbishop of Bombay, to improve social conditions in that country. The Institute is affiliated with the International Organization of Social Services in France and is staffed by the French Order of the Daughters of Mary.

Brother Elected Town Mayor

BENEDICTINE BROTHER RICHARD FEENEY has been elected mayor of St. Leo, Florida. The town, founded in 1888 by Benedictines has a population of 300. The town council consists entirely of religious. The Benedictine Monks who conduct virtually all activities in the town, operate farms and citrus groves, raise cattle, sell dairy products, and supply milk to neighboring communities.

First Catholic Named

REV. WILLIAM C. BEER, S.J., associate professor and chairman of the department of psychology at Fordham University, is the first Catholic to be selected chairman of the American Psychological Association's committee on psychology and religion. The function of the committee is to advise the A.P.A. on policy regarding its relations to the field of religion and to other groups that span the field of religion and psychology.

Social Action President

DONALD J. THORMAN, managing editor of *Ave Maria*, has been elected president of the National Catholic Social Action Conference. Mr. Thorman is also editor of *Act*, publication of the Christian Family Movement. He succeeds Louis Buckley, an official of the New England office of the Labor Department.

REV. GERARD ROONEY, C.P., associate editor of *The Sign*, was named vice-president. Other officers are Ed Marciniak, director of the Catholic Council on Working Life, Chicago, who was re-elected as secretary; and Robert Mozer, of the Association of Catholic Trade Unionists, New York, was named treasurer.

Catholic Action Medal

PAUL V. MURRAY has received the 25th Catholic Action Medal from St. Bonaventure University. Mr. Murray is cofounder and president of Mexico City College, and a founder of the Mexican-American Institute of Cultural Relations and the American Society of Mexico. He was instrumental in bringing Benedictine priests and nuns to Mexico in 1943.

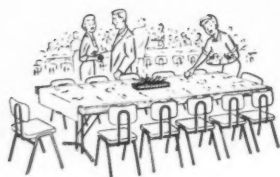
Canadians Honor Dean

DR. J. FRANCIS LEDDY, dean of the college of arts and sciences at the University of Saskatchewan in Saskatoon, Canada, has received a Cardinal award for his contributions

(Concluded on page 83)

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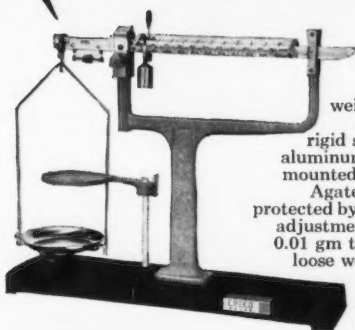
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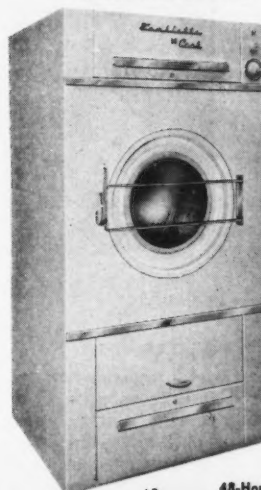
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Catholic Education News

(Concluded from page 80)

to the intellectual and religious life of Canada. The award was presented to Dr. Leddy in Montreal, Quebec.

Student Association Elects

ROBERT KILEY of Minneapolis, Minn., a 1957 graduate of the University of Notre Dame, was elected president of the National Student Association at its annual meeting held recently at Delaware, Ohio.

Heads Catholic Psychologists

DR. RAYMOND J. MCCALL, head of the department of psychology at Marquette University, Milwaukee, Wis., has been elected president of the American Catholic Psychological Association.

Brother Heads Ontario Teachers

BROTHER FREDERIC, principal of Brebeuf separate school in Ottawa, Canada, and a Christian Brother, has been elected president of the Ontario Teachers' Federation. The election took place at the annual meeting of the board of governors of the federation, which has a membership of 42,000. Brother Frederic is a past president of the French Teachers of Ontario.

U. S. Priest Named at Brussels

At a recent meeting of the Federation of Catholic Universities REV. BRIAN A. McGRATH, S.J., academic vice-president of Georgetown University, was elected one of the three counselors of the federation. He succeeds Bishop Bryan J. McEntegart, Bishop of Brooklyn. The meeting, held at the Holy See's pavilion at the Brussels World's Fair, also saw the re-election of BISHOP HONORE VAN WAEYENBERGH, rector of the Catholic University of Louvain, as president of the International Federation of Catholic Universities, and BISHOP EMILE BLANCHET, rector of the Catholic Institute of Paris, as vice-president. The other vice-president, REV. ARTUR ALONSO, S.J., rector of the Catholic University of Rio de Janeiro, was elected for the first time. The Federation was organized at a meeting in Rome in 1949 to promote collaboration among Catholic higher institutions of learning. Subsequent meetings have been held in Quebec in 1952 and Louvain in 1955.

New NCEA Office

The National Catholic Educational Association has announced the opening of an office for elementary education. SISTER MARY RICHARDINE, B.V.M., has been appointed to serve as Associate Secretary of the NCEA in charge of the new office.

SIGNIFICANT BITS OF NEWS

Russian Education Not Superior

Dr. Herold C. Hunt, the Eliot professor of education at Harvard University and former superintendent of schools in Chicago, belittles claims that Russian education is superior to that of the United States. He recently returned from a month of study of Soviet schools "in a spirit of wanting nothing in the Soviet scheme of things." Dr. Hunt, speaking to a meeting of the Rotary Club in Chicago, said that other Americans touring the Soviet Union as members of educational delegations felt that Russia's education was definitely not better than this country's. However, Dr. Hunt pointed out that the two sys-

tems could really not be compared. The Russian schools are geared to turn out "a product of service to the state," whereas the American schools are designed to produce an individual who believes that the state is his servant. Definite regimentation marks the Russian schools. "At no time did I feel any sense of freedom in the classroom," he said. "And we visited hundreds of classrooms and talked to hundreds of pupils." Referring to claims that Soviet schools are superior because pupils begin certain subjects much earlier, Dr. Hunt said that "earlier identification" is a fact, but the frequency and intensity of the study is nowhere near that in American schools.

NCEA Sets Convention Theme

The National Catholic Educational Association has announced that the theme of its

1959 convention will be: "Christian Education: Our Commitments and Resources." The convention will be held March 31 to April 3 in Atlantic City, N. J. Bishop Justin J. McCarthy of Camden will be host to the convention.

COMING CONVENTIONS

Dec. 18-19, Southwest Unit, Catholic Business Education Association. Held jointly with the National Catholic Education Association in Los Angeles, Calif. Mr. Balakian, Junipero Serra High School, 14830 South Van Ness Ave., Gardena, Calif.

Jan. 28-29, Second Business and Industrial Executives Symposium. Brother S. Albert, F.S.C., College president, or J. Frank Coakely, president of the Board of Regents, St. Mary's College, St. Mary's Calif.

GAYLORD Library Shelving



Basic units that

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Any number of Gaylord shelving units—top, base, shelves and partitions—may be joined to form a range of book space and area dividers.

Book capacity of each double-faced unit is about 150 books, 75 on each side. Units illustrated above hold about 300.

Adjustable 3/4" non-warping shelves are supported by threaded-steel shelf pins that fit accurately spaced holes on the sides.

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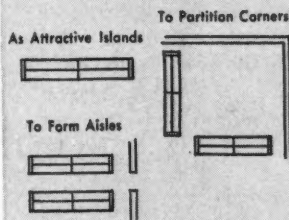
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NEW SUPPLIES AND EQUIPMENT

MODULAR OFFICE FURNITURE

A matched line of all-steel office furniture, introduced by Remington Rand Division of Sperry Rand Corp., New York 10, N. Y., is designed for L- or U-shaped groupings. The modular style of the furniture offers an un-



Color for Steel Work Units

limited arrangement of work units. The group has a credenza unit with sliding door or an open shelf that adjusts to four positions. Extra shelves are available. The new group also includes single or double pedestal desk; tables in many sizes; file and storage cabinets with or without doors and locks. Extra table tops of linoleum or Textolite are available 19 3/4 in. wide in a number of lengths from 16 1/2 to 97 in. The new furniture comes in decorator colors gray-rite, gray-mist, beige, or surf green with harmonizing desk and table tops.

(For Further Details Circle Index Code 0259)

MOBILE SCIENCE DEMONSTRATOR

A mobile science laboratory for teacher demonstrations, manufactured by Central Scientific Co., Chicago, transforms a regular elementary classroom into a science room. This all-in-one



For All Grades

unit rolls from room to room, thereby saving schools the cost of equipping each elementary grade with science instruction equipment. The Cenco Mobile laboratory is equipped with gas,

electric, and water services; support rods; peg-board display panels; and roomy storage area. Available in colors with a Formica work surface.

(For Further Details Circle Index Code 0260)

STEREOPHONIC TAPE RECORDER

Hi-fidelity stereophonic sound is a feature of the No. T-1120 tape recorder by Revere Camera Co., Chicago. Using two separate in-line sound channels, the system records and plays back monaurally on the upper channel. The lower channel plugs directly into the input of a phonograph, radio, or television receiver. Since the preamplifier is already built in, no auxiliary unit is needed. Stereosound is created by channeling the sound of percussion instruments into one speaker and the soft sounds of strings and wood instruments into



Completely Portable

another. Fully portable in a molded glass and steel case, the T-1120 also features: 360-deg. sound distribution with two self-contained speakers, single-knob control, public address system, input switches for microphone or phonograph, tape speeds of 3.75 and 7.5 i.p.s. The model includes stereophonic head, microphone, two reels, tape, and cords.

(For Further Details Circle Index Code 0261)

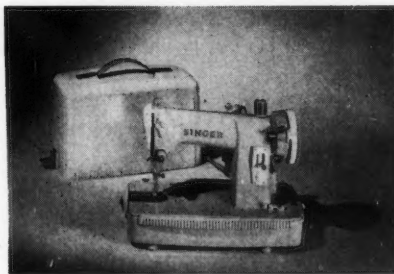
TRANSISTOR ETV IS ON THE WAY

A fully transistorized, portable color television system has been developed experimentally by the Radio Corporation of America, New York 20, N. Y. It uses such little power that it can be operated from automobile storage batteries or a fixed power supply. The system, contained in two compact units, weighs only 65 lb. and uses 75 watts' less power than the sealed-beam headlights of an automobile. Designed for closed-circuit use, it includes a 20-lb. camera and a 45-lb. monitor unit about the size of a suitcase. The equipment uses 300 transistors, including several still in the developmental stage. The new color television is not yet on the market since a number of components are still not commercially available.

(For Further Details Circle Index Code 0262)

PORTABLE SEWING MACHINE

The Singer Sewing Machine Co., New York City, has introduced a new portable sewing machine designed for students and young



All Attachments Included

homemakers. This economical model incorporates many features usually found in higher-priced models, such as forward and reverse stitching, calibrated throat plate, stitch-length regulator, etc. The lightweight portable is offered in two-tone green with matching carrying case and a full set of attachments.

(For Further Details Circle Index Code 0263)

FLEXIBLE PLASTIC IN CHAIR-DESK

American Seating Co., Grand Rapids 2, Mich., has used a new material, Amerflex, in the seat and back of the new Classmate desk. According to the manufacturer, Amerflex is as indestructible as iron, yet as supple as rubber. The flexible plastic conforms to the body



Comfortable Studying

when sat upon, and returns to its original shape when not in use. It eliminates refinishing costs as it is colored all the way through. Easily cleaned with soap and water, it will not mar, splinter, dent, crack, flake, or stain. The chair-desk unit features: a self-adjusting chair back, an adjustable plastic top, and a steel bookrack. Desk colors are coral and parchment.

(For Further Details Circle Index Code 0264)

(Continued on page 85)

CORRESPONDING CODE INDEX NUMBERS TO BE ENCIRCLED CAN BE FOUND ON THE CARDS IN THE READER'S SERVICE SECTION

New Supplies

(Continued from page 84)

COLORFUL CLASSROOM GLOBES

A new line of Educator globes has been introduced by Weber Costello Co., Chicago Heights, Ill. Four globes are available in 12- or 16-in. sizes, with three types of mountings, including the new Tri-purpose mounting pictured. The Tri-Graphic contour relief globe presents



Available in Four Models

mountain ranges, elevations, and political information in realistic, colorful, three-dimensional printing. A Duo-graphic globe shows countries and pertinent physical features. A Vitographic project globe shows land areas in green on blue ocean area; it can be marked with chalk and easily erased. There is also a simplified beginner's globe. Send for a colorful brochure detailing the new line.

(For Further Details Circle Index Code 0265)

EMERGENCY OXYGEN KIT

A portable kit that furnishes emergency oxygen is made by Emergox, Inc., Nashville, Tenn. Recommended for school health offices, for use in emergency vehicles and doctor's cars, Emergox equipment can be operated even by an inexperienced layman. When the face mask is put in place and the knob is given a quarter turn, oxygen flows at a controlled rate without further adjustment.



Safe for Layman's Use

Emergox Model S-32 complete with mask and carrying case, contains 20 minutes supply of oxygen; it measures 12 in. long and weighs only 2½ lbs. A larger Twin Model S-23 furnishes 60 minutes of oxygen, weighs 7½ lbs. Oxygen cylinders are refillable. Completely dependable and safe, the unit may be bumped,

banged, dropped, overheated, or even exposed to direct flame, according to the manufacturer. First-aid oxygen treatment is recommended for medical emergencies, body injury, electrical shock, and noxious gases.

(For Further Details Circle Index Code 0266)

BALLPOINT DESK PENS

A new Noblot Thinrite ballpoint pen assures users of 60 per cent more writing because of its narrower line, according to the Eberhard Faber Pencil Co., Wilkes-Barre, Pa. Reasonably priced, the pen is particularly recommended for bookkeeping and ledger work, drafting and commercial art work. Sold at retail stores, Thinrite desk pens are available in four writing colors: red, blue, green, and black.

(For Further Details Circle Index Code 0267)

FIREPROOF A-V CURTAINS

Cordoglas is an attractive, lightweight, completely opaque curtain material recommended for audio-visual use. Developed by Cordo Chemical Corp., Norwalk, Conn., the vinyl-coated glass fabric has been tested and approved as fire protective. The fabric can be washed, scrubbed, and mended, and will not stretch, stain, shrink, or fade. The easily installed curtains do not require any lining. The firm also makes a line of fire-safe fabrics for school auditoriums and window draperies in a wide range of colors and finishes.

(For Further Details Circle Index Code 0268)

(Continued on page 86)

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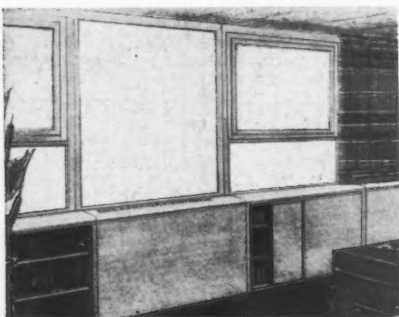


New Supplies

(Continued from page 85)

AIR CONDITIONING IN CURTAIN WALLS

The new Lupton curtain walls have air-conditioning units "built in" as an integral part of the curtain-wall panels. The panels are installed exactly like conventional curtain walls and need only an electrical connection to operate the air-conditioning unit. The



All-in-One Unit

manufacturers, Michael Flynn Mfg. Co., Philadelphia, state that the units are easy to install, save space, and are architecturally attractive. Each unit has separate temperature controls. The wall unit also removes smoke and odors through its exhaust. Recommended especially for office use, units come in two

models: heavy-duty conditioner for areas where several people are located, and a lighter unit for areas where there are only one or two occupants. The two sizes of conditioners are interchangeable. Send for more details.

(For Further Details Circle Index Code 0269)

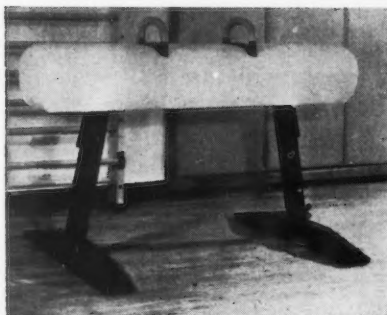
LARGE LIQUID-SOAP DISPENSER

Bobrick Dispensers, Inc., of Brooklyn and Los Angeles, presents a new 16-oz.-capacity liquid-soap dispenser. Model 181 has a translucent and unbreakable globe of rigid polyethylene. Liquid soap will not crack, distort, or discolor the plastic. The solid one-piece body of the dispenser is triple plated with a high polished chrome finish. A push-up dispenser valve delivers a measured amount of soap and is tamperproof, according to the manufacturer. The unit is easy to fill with soap and automatically locks into place.

(For Further Details Circle Index Code 0270)

NEW GYM EQUIPMENT

A new concept in design and construction is the side horse announced by Fred Medart Products, Inc., St. Louis 18, Mo. The



Gym Side Horse

body is regulation in size, constructed with a welded steel base, heavily padded, and covered with an elastic-cloth-backed vinyl. The vinyl is available in seven colors, the base is finished with a choice of five complimentary enameled colors. A damp cloth is all that is needed to clean the body. The base assembly can be easily separated from the body when necessary. When in use, the base rests on slip-proof rubber pads. Toe-tip levers raise the horse for moving on rubber tread ball bearing casters. Pads and casters are nonmarring, thereby protecting highly polished gym floors. Spring latches permit instant adjustment of horse height from 37 in. to 51 in. A new type of laminated wood pommels, conforming to the Olympic dimensions, are adjustable from 14½ in. to 20½ in. apart. They are designed for comfort and safety, yet can be easily removed when the horse is to be used for vaulting.

(For Further Details Circle Index Code 0271)

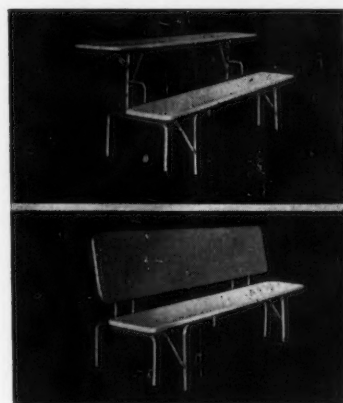
SCHEDULE BOARD

A visual control board for scheduling appointments, assignments, events, etc., is available from Graphic Systems, New York City. A compact metal board, it is grooved to hold handwritten or typed cards which can be easily snapped into place. The board gives a graphic picture of schedules at a glance, offering savings in time and money and prevention of errors. It is suitable for a school bulletin board or office use. The unit, complete with cards, is priced at less than \$50. Send for free 24-page explanatory booklet.

(For Further Details Circle Index Code 0272)

MULTIPURPOSE TABLE-BENCH

Well suited for use in multipurpose rooms is this 6-ft. cafeteria table-bench that converts in seconds into a bench with backrest, providing immediate auditorium seating. The Howmatic "C" table bench is made by Howe



Converts in Seconds

Folding Furniture Inc., New York City. Providing seating space for four or five, the bench has an angled backrest that assures good posture and seating comfort. Formica table top measures 15 by 72 in.; Masonite bench is 12 by 72 in. Frame of one-inch steel tubing has a rustproof cadmium finish. Unit comes in two table heights, 29 or 27 in. Optional accessories are a kneeler that slides away when not in use and locking casters for easy portability. When folded for storage, unit measures 72 by 19 in.

(For Further Details Circle Index Code 0273)

WATER COOLER FOR SPORTS EVENTS

How does your school supply water to players during athletic games? Old-fashioned methods included chewing on wet towels, bucket and dipper, and paper cups, but studies show such methods are either unsanitary or take too much service time. The Behrens Sanitary "Water Bubbler" is a portable water fountain used by many professional teams. The unit is a five-gallon, stainless-steel tank, mounted on rubber-tired wheels for easy rolling. It has two sanitary push-button fountains that deliver cool water under constant pressure. The unit is easy to fill, ice, and clean. Manufactured by Behrens Mfg. Co., Waukesha 4, Wis.

(For Further Details Circle Index Code 0274)

GYMNASIUM HEATING UNIT

Recommended for heating storerooms, gymnasiums, and other public locations requiring heat only occasionally is the new model K-25-F gas-fired unit heater by John J. Nesbitt, Inc., Philadelphia. This particular model is also recommended as standby heating to supplement a central system. Ten models are available in this Series K in ranges: from 25,000 to 250,000 Btu per hour input, from 66 to 310 lb. in weight, and from 18 to 36 in. in height. Installed at ceiling level, the self-contained heating units can be easily installed in an older building without structural changes. Send for more details.

(For Further Details Circle Index Code 0275)

(Concluded on page 88)

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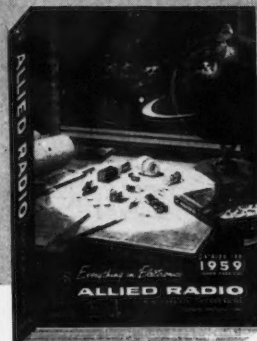
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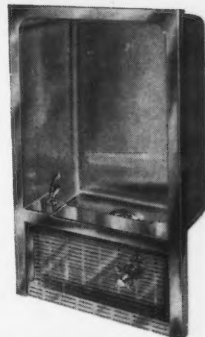


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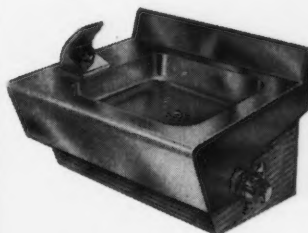
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New Supplies

(Concluded from page 86)

NEW DESIGN IN PORTABLE TYPEWRITERS

A portable typewriter which incorporates many features of the standard office machines has been announced by Royal McBee Corp., Port Chester, N. Y. The Futura portable introduces Royal's Magic Column Set which permits complete tabulation from the keyboard. The 44-character keyboard has the same slope and finger-curved keys as the



Office Style Portable

office typewriter. Other features of the machine include a 10-second "white-glove" ribbon change, automatic margins, and a line meter to indicate distance from bottom of page. The typewriter is available in four color combinations, gray with green, brown, blue, or mist gray. The portable comes in a scuff-proof case of simulated cowhide with matching luggage tag. Two polystyrene safety cushions hold the machine firm in its case and act as shock-absorbing cushions. A transparent dust bag is included with the machine and case.

(For Further Details Circle Index Code 0276)

NEATER ERASURES IN LETTERS

Secretaries—not to mention type-it-yourself administrators—have long been plagued by the inability of making complete, invisible erasures on all-white letterheads. Touchup-Stik, by A. W. Faber-Castell Pencil Co., Newark, N. J., promises to solve the problem. The pure white correction chalk is of special composition. When rubbed over a typewritten erasure, the stick completely covers any remaining imperfection or ink deposit, leaving a new white base for typing corrections. Paper-wrapped Touchup-Stik may be sharpened in any conventional pencil sharpener. Retail price is ten cents per stick, \$1.00 per dozen.

(For Further Details Circle Index Code 0277)

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